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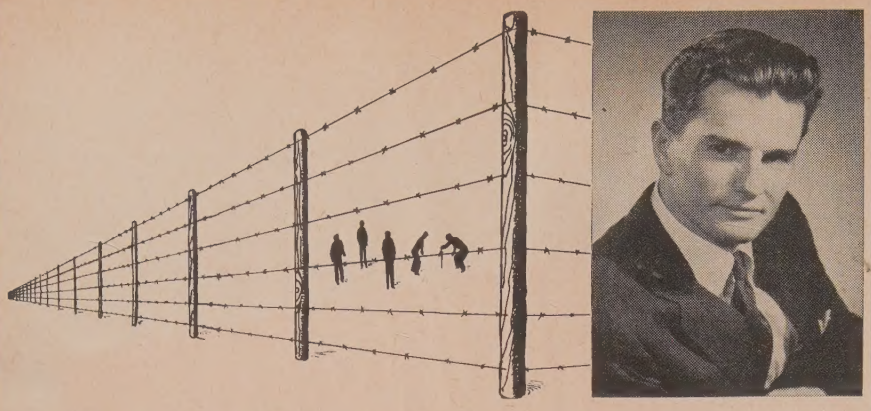
VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

EDUCATION NUMBER

- Cutting Corners By Degrees
- Action Visits a College Campus

Photo caption page 30

OFFICIAL NAE ORGAN



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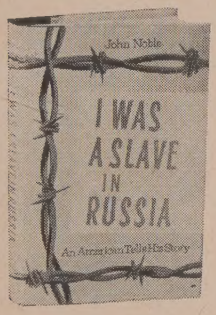

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

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Editorial Offices:

222 East Willow Ave.
Wheaton, Illinois

W. STANLEY MOONEYHAM
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The MIRACLE DOLLAR

Remember the Miracle Dollar Campaign in 1950? That was when the Lord gave to the Providence-Barrington Bible College the Barrington Campus by a bid of exactly $1.00 more than that of a competing Catholic order.

Christians all over America generously responded, and on January 29, 1951 the Barrington Campus was purchased for $331,001 and dedicated to God for the Christian education of young people.

NOW we must expand this Miracle Dollar Campus. The immediate step in the long-range development program (see below) is to move the entire student body of about 450, to the Barrington Campus by 1960. (The campus now accommodates the Sophomore class only.) Increasing enrollments, the economy and efficiency of a single campus, and strengthening the educational curriculum, make this move imperative.

Today, as in 1950, we must look to God's people to help us develop this 110 acre campus. We ask Christians all over America to pray for this program and to give as the Lord leads.

You can be a partner in this expansion program.

1. Give as liberally as the Lord leads
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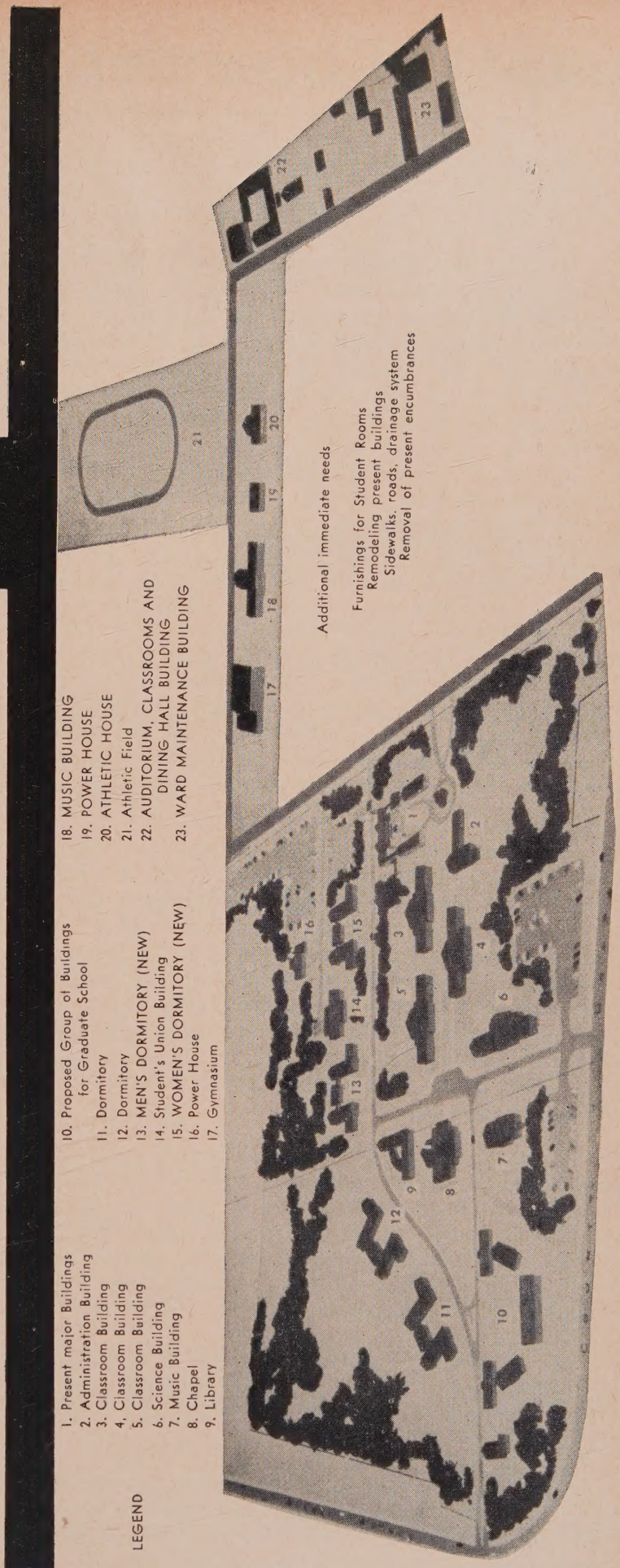


capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

A bill has been introduced in Congress to exempt churches from federal excise taxes. This would include the tax on phone bills as well as certain property bought by churches. A similar bill was passed by the 85th Congress, exempting parochial schools from such taxes. The church-state question was raised then, as it will be if this bill comes up for hearings. But when and if it comes to a vote, members of Congress will be apt to feel that they do God a service by granting tax advantages to the churches.

The U. S. Post Office Department receives some 50,000 letters annually protesting obscene mailings, many of them to juveniles. As a result, Postmaster General Arthur E. Summerfield has asked Congress for further authority in dealing with the obscenity problem. He also asked for legislation giving a clear definition of obscenity, because federal courts have not done so.

Legislation which was passed a year ago gave the Post Office the right to press a case against dealers in pornography at the point where the material is received in the mails. The first case was presented in Idaho and resulted in a ten year prison sentence and a fine for the offenders. Other cases are pending before U. S. Attorneys. During the past year postal inspectors conducted 4,000 investigations involving obscenity and caused the arrest of 293 persons. This was an increase of 45% over the previous year and the highest of record.

Temperance legislation now before Congress includes the following: Sen. Joint Res. 1, introduced by Sen. Olin D. Johnston of South Carolina, which would establish a national committee to study the problem of alcoholism; S1432, introduced by Sen. Strom Thurmond, to ban alcohol from commercial and military aircraft; S1394, introduced by Sen. Richard Neuberger of Oregon and others, to establish a federally supported education program to counter the effects of liquor and tobacco advertising on children; HR2221, introduced by Rep. Eugene Siler of Kentucky, to prohibit the interstate transportation of alcohol advertising. Also there are bills favoring the liquor industry which would: reduce taxes on wines and beers; repeal the cabaret tax; repeal all retail excise taxes on alcoholic beverages.

Grants by the federal government for Methodist religious studies, in the field of Old Testament, have aroused concern among numerous other Protestant groups. The fellowships, calling for a total of $22,500 to three graduate students at Emory University, would be granted under the Defense Education Act passed by Congress a year ago. Emory had applied for grants to fourteen graduate departments, but only the Department of Old Testament got the green light from the Department of Health, Education and Welfare.

Also under criticism was the action of a conference of the Methodist Church in accepting a $4,000,000 hospital from the Atomic Energy Commission at Oak Ridge, Tenn. It involves an agreement whereby the AEC would assume any operational deficit for a ten year period.

The Evangelical Confederation of Colombia (CEDEC) reports that the 11-year toll of persecution in Colombia has risen recently. 115 Protestants have been martyred because of their faith, 66 Protestant churches and chapels have been destroyed, and over 200 Protestant schools closed by the Colombian government.

needed: eggheads with character

by STEPHEN W. PAINE
President, Houghton College

TO THE LATE Justice Robert Jackson is attributed the saying, "It is one of the paradoxes of our time that modern society needs to fear . . . only the educated man" (quoted by William Buckley in *God and Man at Yale*). In the same degree it can be said that the highly trained man, dubbed "egghead" by the American public, holds a crucial place in the defense of any nation in this day of electronic computers, nuclear development, and guided missiles. But it is extremely doubtful whether Americans realize how desperately important it is to us and to the world that these be "eggheads with character."

Godly men in all times have realized that the true wisdom of peoples consists in an individual attitude of responsibility to God, which is reflected in personal integrity and in a respect for the rights and even for the needs and desires of others, a quality of character which minimizes the need for governmental restraints and makes possible a maximum of personal liberty and blessing. In this vein of reasoning the Psalmist exclaimed, "Yea, happy is that people whose God is Jehovah."

The ancients also realized that godliness was closely connected with national security. For again and again the Scriptures tell of national disasters, of wars and of defeats which are declared to be the judgments of God upon widespread personal and civic unrighteousness. Hence the fear of the Lord was considered the beginning of wisdom, and a man wise in this sense was a source of security to the state, as when Solomon declared, "For the transgressions of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged" (Proverbs 28:2).

No wonder then that Elisha addressed the aged Elijah, who had himself lived a godly life and who had done his best to make Israel a god-fearing people, as "the chariot of Israel and the horsemen thereof"—a title which years later was ascribed to Elisha himself by King Joash. In view of God's judgment of nations, the godly man is a tremendous asset for national defense.

Our country's leaders have long recognized in the unscrupulous but highly trained man a serious detriment to civil well-being. President Theodore Roosevelt once said, "When you educate a man in mind but not in morals, you educate a menace to society." The late Warden Lewis Lawes of Sing Sing prison complained to a national educational convention in Detroit, "Criminals springing from our schools and colleges are more brazen, more vicious, and more desperate than ever before in the history of any civilized community."

But this principle should receive a radically new and sharpened significance to us as we see the fading out of Maginot lines and the setting aside of traditional implements of national defense for new approaches which rest heavily upon a comparatively small number of highly trained men.

And not only this, but it seems increasingly clear that as things now stand an all-out war between the world's two great power-groups would probably be of very short duration and would call for immediate decisions and instantly effective action. There would be no "long pull" in which a Pearl Harbor type of initial disaster could be retrieved by prolonged effort, whether the catastrophe were occasioned through negligence or incompetence or by treasonable strategic delays or misdirection.

In short, it becomes increasingly vital that the men on whom rests the defense of the country be thoroughly dependable as well as capable, men whose basic commitment is certain beyond any doubt, men of such unquestioned character as to leave no possibility that they might be corrupted so as to accept personal advantage to the lasting ruin of the nation.

Furthermore it is by no means to be taken for granted that highly trained persons will be possessed of such purpose and character. For the supposedly educated man is often surprisingly dead to considerations of ultimate ethical value. In the realm of scientific inquiry, for instance, it is supposed in many circles to be bad form to allow any "teleological taint"—any questions as to ultimate values—to spoil purely scientific considerations. The entire emphasis must be upon the "how." The question of "why"—infinitely more important—must be left to the philosopher. Enough for the scientist to achieve his scientific objectives. He cannot be concerned as to the purposes for which his discoveries will be used.

In the trials of Frenchmen accused of collaborating with the Germans during their occupation of France, in 1945 after the Allied victory in Europe, one of those indicted for treasonably aiding the Germans was the aged French scientist Georges Claude, a man who had achieved a good deal of fame for his exploits in devising processes for producing liquid air and for extracting nitrogen, neon, oxygen and other gases from the atmosphere.

Now old and white-haired, somewhat infirm and quite deaf, he acknowledged the deeds and words of which he was accused, and told the court that he had acted for what he thought was the good of France. He pleaded his "naivete as a scientist" for not having kept his lines of allegiance straight.

Our own national experiences in the development of atomic fission have produced outstanding instances where highly placed political figures have seemed bent on revealing our atomic secrets to a potential enemy or where scientists so skilled as to be almost indispensable were found to be strangely susceptible to communist contact or even manifestly in collaboration with Russian agents.

In such a context, the Christian college emerges as one of our greatest national defense resources. A not inconsiderable number of our fine Christian graduates are finding their way into the scientific groups working on confidential defense projects. And still others, with NAE encouragement and leadership, have during the last two or three years been preparing themselves to occupy positions in the country's purposes for our nation and for the world—but we do know that in these days it is tremendously crucial that the United States have an ever increasing reservoir of "eggheads with character," and that for this the Bible-believing Christian college is the principal indicated source of supply.

By HAROLD LINDSELL . . .

WHITHER ACCREDITATION for EVANGELICAL SEMINARIES??

FOR MANY YEARS the problem of accreditation has occupied the attention of Christian and non-Christian colleges. Its solution has come within the framework of regional collegiate accrediting agencies such as the North Central Association, etc. Collegiate institutions of conservative theological persuasion have generally operated within the context of these associations. Indeed, many such schools have secured formal accreditation through these regional agencies.

Certain Christian colleges have long enjoyed accreditation. Among them are schools like Wheaton, Houghton, Asbury, Baylor and Greenville. Added to this list most recently is Westmont College. Looking toward accreditation by regional agencies are institutions like Gordon, Bethel, and Bryan. Standing outside the boundaries of regional collegiate associations are two groups of institutions.

One represents those theologically conservative schools which refuse to seek accreditation, alleging that it is wrong in principle for various reasons. The other group is outside the regional association for reasons beyond its control. In this latter group are the Bible institutes and Bible colleges. The regional associations normally have excluded them from their fellowship.

The refusal of regional collegiate associations to include Bible colleges generally (there are some exceptions) led to the creation of a Bible college and institute accrediting agency known as Accrediting Association of Bible Institutes and Bible Colleges. This agency has been recognized by the U. S. Department of Health, Education and Welfare as a legitimate accrediting association for institutions which are not generally regarded as liberal arts colleges but which fall in what might be called the professional category. In this Bible college accrediting association, the question of theology has been included as a normative criterion for accreditation.

Before turning to the accreditation of theological seminaries, one additional facet of regional accreditation should be stated. Regional collegiate agencies are highly varied in their constituencies. Thus Roman Catholic institutions are included along with evangelical colleges. There is fraternization on this level, despite theological differences. Oftentimes Roman Catholic priests are members of inspection teams surveying conservative schools. In addition there are many other institutions which are nominally Christian, or distinctly liberal, or highly hostile to religion as such. Since the accrediting agencies exist for the purpose of determining the academic adequacy of an institution there has been little tension over religious matters.

Whereas collegiate accreditation has been operative for many years, the problem of seminary accreditation is of more recent origin. In a sense the medical fraternity helped in the development of theological accreditation by what it did in connection with the certification of medical schools. So it is that accreditation of theological seminaries has a short history of a quarter of a century and an increasingly important position within the last ten years. Unlike the agencies for collegiate accreditation which are regional or geographical, there is but one central agency at the moment for the accreditation of theological seminaries. This is the American Association of Theological Schools which came into existence formally in 1936.

The AATS employed its first full-time executive secretary in 1956. This forward step has accelerated its program and enlarged the scope of its interests and activities. As would be naturally expected, the key figures in the association come from the old-line denominations. The AATS has two forms of membership. One is that of the fully accredited schools and the other that of associate members who are included within the association but who do not have accreditation.

Among the accredited institutions are many conservative schools. The key Southern Baptist seminaries are accredited. Fuller Theological Seminary is accredited. Pittsburgh-Xenia is accredited. Among the associate members are schools like Gordon, Asbury, Northern Baptist, North Park, and Bethel. Outside the orbit of the AATS are schools like Dallas, Wheaton, the Conservative Baptist Seminary of Denver, Westminster, Talbot, and Faith. Undoubtedly there are various reasons why some conservative theological seminaries are not in the AATS. Whatever the reasons, it still remains that the greater number of strong conservative seminaries are in the association either on an accredited or associate basis.

From time to time the question has been raised whether or not there should be an accrediting association formed by conservative seminaries. In every instance of which this writer has any knowledge, this question has been raised upon the assumption that conservative seminaries have little chance of accreditation by an association which has in its fold leaders who embrace neo-orthodox or liberal theology. If this supposition were true then one would have to conclude that there is a need for a conservative seminary accrediting agency.

The AATS itself has stated categorically that accreditation is not posited on theological viewpoint. Thus it has assumed a position which is similar to that of the collegiate accrediting agencies which do not concern themselves with theological convictions whether they be Roman Catholic or Protestant, liberal or conservative. AATS standards for accreditation are high, to be sure, but they are comparable to those of other professional accrediting agencies, which is all to

(Continued on page 26)

Dr. Lindsell is dean of the faculty at Fuller Theological Seminary, Pasadena, California.

Last in a series of three articles by Don Hillis . . .

Does Rome Still Persecute?

"OTHERS WERE exposed to the testimony of public mockery and flogging and to the torture of being left bound in prison. They were killed by stoning, by being sawn in two: they were tempted by specious promises of release and then were killed with the sword. Many became refugees with nothing but sheepskins or goatskins to cover them. They lost everything and yet were spurned and ill-treated by a world that was too evil to see their worth. They lived as vagrants in the desert, on the mountains, or in caves or holes in the ground."

These words taken from the eleventh chapter of Hebrews (Phillips' translation) might well describe the experiences of thousands of Christians who have endured Roman Catholic persecution down through the ages. It is a well authenticated fact of history that Protestants have been boycotted, oppressed, persecuted, and martyred in countries where Roman Catholicism has ruled.

Papal persecutions against those who believed in the gospel of grace began centuries before there was any such thing as a Protestant movement. Some five centuries before Martin Luther and the Reformation, the Waldenses were persecuted in France by the papal hierarchy. These pre-Reformation reformers separated themselves from the Church of Rome and looked upon the Pope as the Antichrist. The Vatican persecutions against the Waldenses began when Pope Alexander III commanded the Bishop of Lyons to exterminate them. This was followed by the severe persecution of the Albigenses, another reformed group. Many of the people of this persuasion were beaten, racked, scourged or burned to death in France during those days.

Frances Bribard, secretary to Cardinal de Bellay, for speaking in favor of the reformed group, had his tongue cut out and was then burned to death in 1545. James Cobard, who was a schoolmaster in the city of St. Michael, was also burned to death the same year for saying that "mass was useless and absurd." About the same time fourteen men were burned to death in the town of Malda. Their wives were compelled to stand by and watch the execution.

Beyond question, the most infamous persecution of the period was the Bartholomew massacre which took place in Paris on August 22, 1572. At least ten thousand Christians were slaughtered by the Vatican forces during the massacre. This butchery then spread into other sections of France.

It was left, however, to the Spanish Inquisition to reveal the real heart of Romanism. The inquisitors heaped every indignity, barbarity, and cruelty upon their captives that they could. It is stated that "Even in Spain, thus gleaned of all heresy, the Inquisition could still swell its list of murders to 32,000! The numbers burned in effigy, or condemned to penance, punishments generally equivalent to exile, confiscation, and taint of blood, to all ruin but the mere loss of worthless life, amounted to 309,000. But the crowds who perished in dungeons of torture, of confinement, of broken hearts; the millions of dependent lives made utterly helpless, or hurried to the grave by the death of the victims, are beyond all register and are recorded only by Him, who has sworn that 'he that leadeth into captivity shall go into captivity; he that killeth with a sword shall be killed with the sword.'"

Nor was the tyranny of the Vatican in Italy less forceful. Outrageous persecutions were carried on against those who refused to offer prayers for the dead, to attend mass, or to believe in purgatory. These persecutions took place primarily in the valleys of Piedmont. Here are a few illustrations of the type of atrocities that were performed against the believers in the Lord Jesus Christ.

In the year 1554 Francis Gamba, a Lombard, of the Protestant persuasion, was apprehended and condemned to death by the sentence of Milan. At the place of execution, a monk presented a cross to him, to whom Gamba said, "My mind is so full of the real merits and goodness of Christ that I want not a piece of senseless stick to put me in mind of Him." For this expression his tongue was bored through and he was afterwards burned.

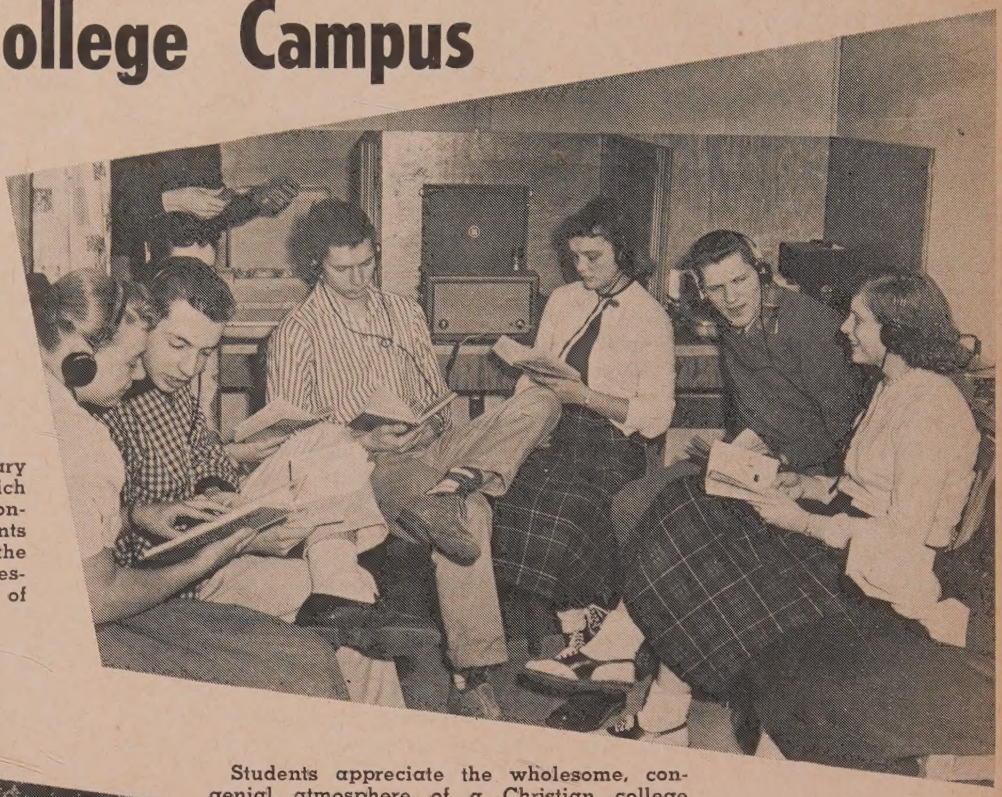
In 1559, John Alloysius, being sent from Geneva to preach in Calabria, was there apprehended as a Protestant, carried to Rome, and burned by order of the Pope. In 1560, Pope Pius IV ordered all the Protestants to be severely persecuted, throughout the

(Continued on page 16)

The violence and persecution of Protestants which has gone on in Colombia for a number of years is reflected in the shambles which was once the Campo Hermoso Chapel. When their church was destroyed, the peaceful native worshippers scattered in fear of further violence.

Action Visits a Christian College Campus

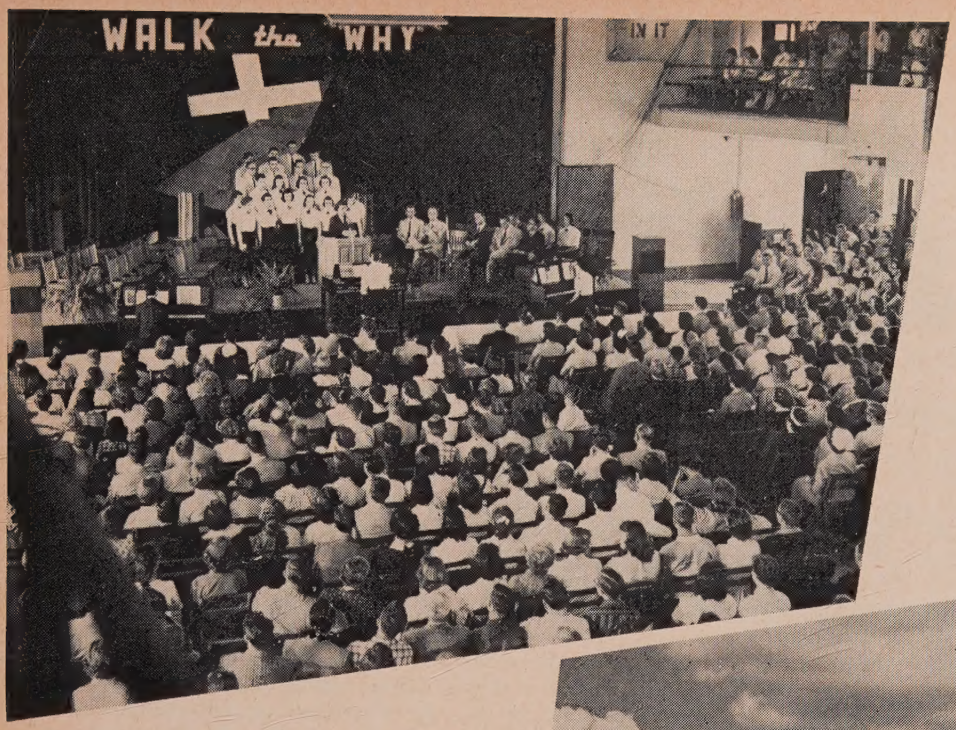
Typical of the many Christian colleges throughout America which are making a valuable contribution to the religious and cultural life of the nation and the world is Taylor University at Upland, Indiana, where the *Action* camera takes you for a tour of the campus.



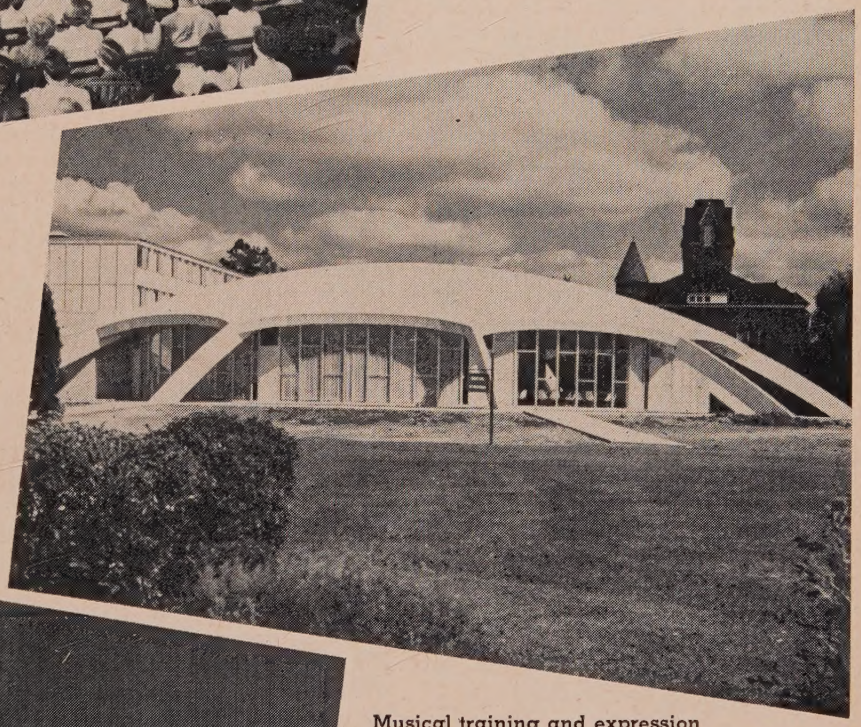
In keeping with the missionary tradition of the university which bears the name of a great missionary, Bishop William Taylor, students here are learning Russian in the language laboratory. They study lessons and pronunciation by means of recordings.

Students appreciate the wholesome, congenial atmosphere of a Christian college campus. Taylor students do not dance, smoke, or drink, either on or off campus. This kind of an environment provides an excellent climate for intellectual and spiritual growth.

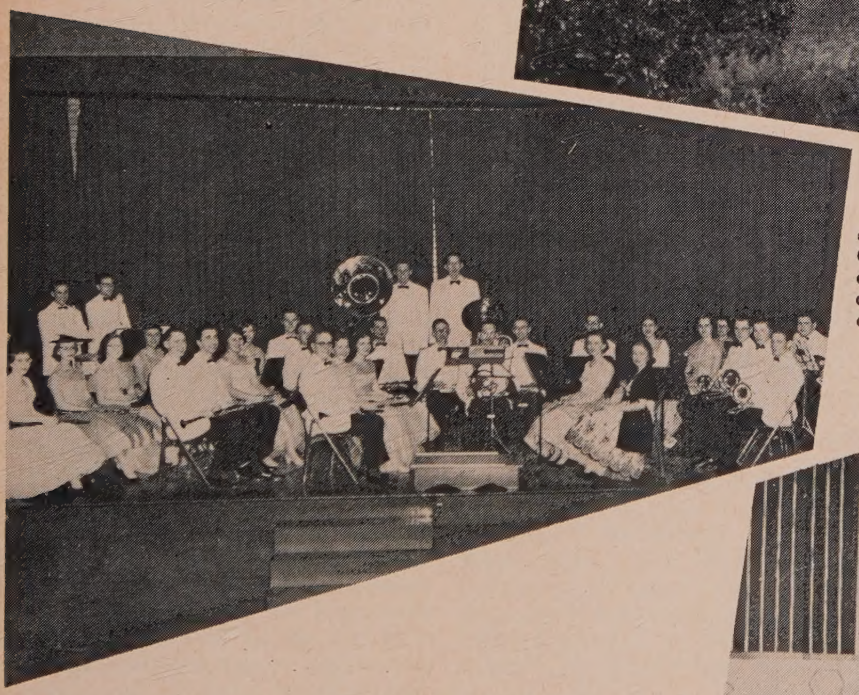
Sports has its day, too. The Taylor basketball team won the Hoosier College Conference championship this year under Coach Don J. Odle, who has coached six "Venture for Victory" teams. He has been named coach of the Chinese Nationalist Basketball Olympic Team for 1960.



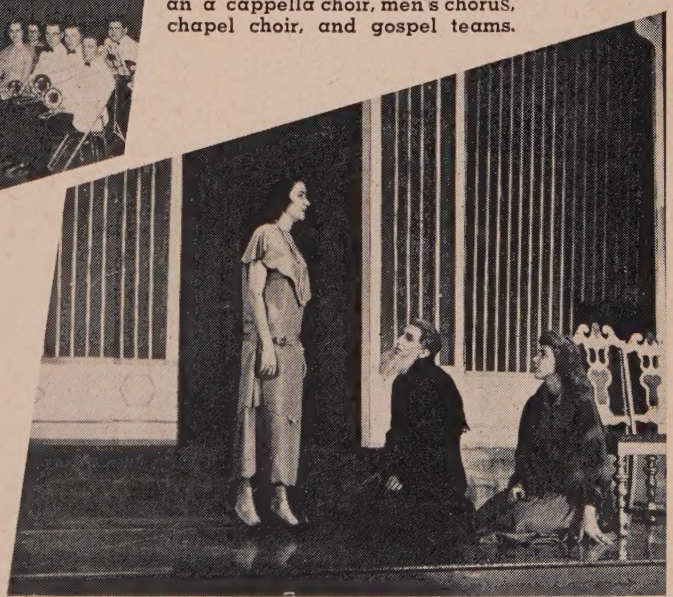
One of the most important events of the college year is the annual Youth Conference attended by more than 1,000 visiting young people from many states. Speakers this year were Jack Wyrtzen and Sam Wolgemuth. Other spiritual highlights during the school year include Spiritual Emphasis Week in the fall and the annual spring revival.



The ultra-modern food center and men's residence hall (right) are shown in sharp contrast to the administration building which was erected in 1894 out of bricks made of clay found on the land. The older building also houses the museum.



Musical training and expression are a vital part of life on the Christian college campus. In addition to the orchestra, Taylor has an a cappella choir, men's chorus, chapel choir, and gospel teams.



Drama affords students experience in performing before an audience. An organization known as the "Trojan Players" give several dramatic productions during the year.

AABC stands for . . . integrity . . . service . . . quality

By S. A. WITMER

THE Accrediting Association of Bible Colleges, while not an affiliate of NAE or any other religious organization, nevertheless is identified with evangelicalism in America. Its educational philosophy is based on the Word of God and its member schools are committed to the great tenets of the Christian faith. Its 43 member schools include most of the oldest and largest Bible institutes and Bible colleges in the United States, and its services extend to many others of the more than 200 schools in the United States and Canada.

The AABC is the one accrediting agency recognized by the United States Office of Education in the field of undergraduate Biblical education. By virtue of this recognition, its accredited schools have standing with the Veterans Administration and other governmental agencies. The Association is a member of the American Council on Education and the Council on Cooperation in Teacher Education.

In a few words, AABC stands for *integrity, service,* and *quality.*

Integrity

In the field of evangelical education integrity should be both ethical and theological. Unfortunately, it is sometimes the latter minus the former.

Contrary to the common tendency in Protestant higher education for colleges to drift from Biblical faith to rationalism and then to secularism, Bible schools have been characterized by their theological stability. They are not in the habit of going liberal. They all hold to the doctrine of the Trinity; to the great truths of revelation, incarnation, atonement, resurrection, regeneration. Practically all are devoted to the implementation of the Great Commission.

There is no critical issue, therefore, regarding their theological integrity. But integrity in educational practices is another matter. There have always been sound Bible schools. Long before the Accrediting Association came into being, schools existed that operated according to the highest ethical and educational principles. But, unfortunately, this has not been true of all. Bible schools even today suffer from a stigma placed on theological education by diploma mills. In the minds of some educators, Biblical and evangelical theological education is associated with schools that are either third-rate in quality or educational rackets.

When the AABC came into being in 1947, it entered a field in which there were no common educational standards. It adopted sound criteria and it insisted on honesty in educational practices. If schools use the educational currency of the world, they must give full value. They have no right to de-evaluate it. Their financial affairs must be above reproach. Advertising must be honest.

Much progress has been made in achieving recognition for the validity of Bible institute-college education. One of our valued friends, Dr. Enock Dyrness of Wheaton College, made this comment: "With the establishment of the AABC, the Bible school movement has really come of age and achieved its rightful place in American higher education." There is, of course, still ground to be gained among both friends and foes.

Service

In the first years of AABC, most efforts were naturally given to formulating policy, establishing procedures, examining schools and gaining recognition. In recent years the Association has been giving more and more place to services aimed at helping member and non-member schools to improve their programs.

The association seeks to interpret the meaning and significance of Bible college education to its several publics through its Commission on Public Relations. It maintains an office with a full-time director who gives much of his time to consultation and visits to schools. It publishes a quarterly news letter and occasional pamphlets. It conducts surveys on various aspects of Bible college education.

The accrediting process itself performs an invaluable service to schools. The manual of criteria is used in a school taking a searching look at itself in a process of self-evaluation. After taking a look at itself, a school will eventually know how it looks in the eyes of others. Examiners, after a visit, write a report as objectively as possible and usually include from 40 to 75 recommendations. These are to assist the institution to become more effective in carrying out its mission.

Quality

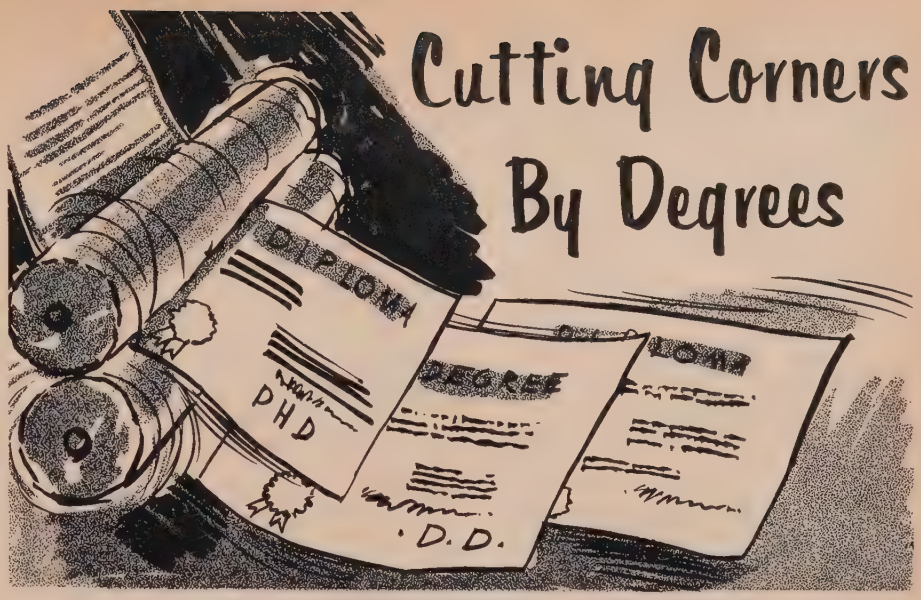
When the purpose of Bible college education is thoughtfully considered—that of preparing students to communicate the Word of Life to perishing masses at home and abroad—obviously the best preparation is none too good. When we think of the strenuous training required of a medical student to qualify him to minister to physical needs, how much more conscientious should education be that prepares young people to care for the spiritual needs of men!

Accordingly, AABC stresses quality in terms of the personal, spiritual, intellectual and vocational qualifications needed for effective Christian service. The first criteria were structured quantitatively. They had to do with minimum requirements. They were later changed to qualitative criteria that focus attention on *excellence.* Thus all schools, whether members or not, have something to strive for. None should ever think that it has "arrived."

Today several of the larger denominations are recognizing the significance and function of Bible institutes and have begun to establish schools to serve their needs and the growing hunger for the Word of God. In the light of the world's explosion of population, schools that are dedicated to preparing students to serve human need have come to the kingdom for such a time as this.

Dr. Witmer is executive secretary of the Accrediting Association of Bible Colleges.

Cutting Corners By Degrees



By ENOCK C. DYRNESS

A THERMOMETER registers the temperature by degrees, but degrees in the pulpit may or may not indicate spiritual warmth and academic preparation. Occasionally those standing behind the sacred desk will seek to cover their lack of academic robes with a sheepskin of doubtful merit.

Fortunately, most preachers and lay leaders are discerning men and are able to spot a false degree as quickly as they would a phony three-dollar bill. Unfortunately, not all of them are equally discerning.

"The Podunk Church of Podunk, Michigan, invites you to attend the special conferring service on the occasion of the completion of work by the pastor, Rev. John Doe, for the degree Doctor of Theology from the Piddle Theological Seminary, on the morning of May 20, 1956 at 10:45 o'clock at the Podunk Church. The Doctor of Divinity degree will also be bestowed honorarily."

So reads a formal printed invitation in my files. (Only names have been changed.) The "seminary" referred to is a notorious diploma mill operating in an Illinois city under several names.

Recently an evangelical leader was invited to attend a meeting in California which he understood was to be an ordination service. When he got to the church, he found that it was to be a convocation at which the pastor was to receive an "honorary degree" from a well-known diploma mill. To his dismay, he found his name printed on the program to pronounce the benediction!

As everyone presumably knows, a degree of the earned variety indicates academic achievement involving from four to nine years of study beyond high school graduation. An honorary degree is presumably awarded in recognition of outstanding merit or accomplishment on the part of one worthy to receive such recognition. In any event a degree only has such value as is given it by the institution conferring it. A fake institution can only confer fake degrees, and anyone accepting such a degree automatically places himself in the same class.

In recent weeks our attention has been called to the "diploma mills" which flourish in our country. It seems that these spring up overnight and frequently—like the Arabs—"silently fold their tents and slip away." The amazing thing is that much of the traffic in worthless degrees is promoted by those claiming to be "evangelical and conservative."

At the Los Angeles meeting of the National Association of Evangelicals, the Commission on Education adopted a resolution condemning the traffic in fraudulent degrees. In its resolution it stated that "this unethical practice is frequently carried on by those who profess evangelicalism and who seek prestige by identification with sound schools and recognized Christian leaders, and it tends to bring evangelicals and evangelical education into disrepute. . . . Evangelicals should hold to and practice the highest ethical standards and avoid even the appearance of sham and deceit; no one, particularly a Christian, has a right to devaluate credits and degrees—the currency of the educational world. The issuing of degrees for fees, gifts, pure correspondence work, or token residence work is considered unethical by educators generally, and even the world looks upon this practice as dishonest . . ."

The conundrum that we face is why should any minister of the gospel seek a spurious degree to impress his parishioners with academic attainment and professional achievement when he knows (and very often his parishioners know) that such labels are fictitious? Why will the same person pass up a worthwhile correspondence program which does not lead to a degree in favor of a worthless one that promises a degree for very little work?

When we go to the grocery store, we expect to find in the can what is shown on the label; however, there are those serving the church who assume that the label rather than the contents is what matters. Therefore we may find ourselves listening to a Th.D. preach who, instead of having five years of graduate study beyond college, may not even hold a bona fide college degree! Is anyone fooled?

The liberals and the world rightfully look with scorn upon the conservatives who seemingly have no ethics in regard to displaying degrees which they have not earned in a normal manner. Educational institutions offering academic shortcuts may properly be viewed with suspicion.

Ten years ago the Department of Higher Education of the National Education Association established a committee on fraudulent schools and colleges to combat the racket of selling degrees and diplomas. More recently, the American Council on Education has taken similar action, and now the Commission on Education of NAE has taken a strong stand.

There is only one reason that "diploma mills" exist and that is the profit motive. It goes without saying that these institutions would not exist were it not for the people who wish to mislead their associates, employers or constituents by displaying degrees which have not been earned in the normal manner. It is time that we bring about a conviction that it is dishonest to use any kind of certificate, diploma, or degree issued by a "diploma mill." In the end, no one is fooled by a fake degree and it can but prove an embarrassment to those foolish enough to display it.

It is our duty as Christian citizens to do what we can to eliminate this traffic by reporting suspicions of bad practices to the Federal Trade Commission, Washington 25, D.C. Copies of letters, advertising, or catalogs should be sent.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that he should show forth the praise of him who hath called you out of darkness into his marvellous light" (I Peter 2:9).

Dr. Dyrness is registrar at Wheaton College, Wheaton, Illinois.

Christian day schools offer a formula for complete education

Readin' . . . Writin' . . . 'Rithmetic + RELIGION

By LARRY WARD

Executive Secretary, Evangelical Press Association

THE BELL sounded. The morning sessions were over. But these first graders didn't break into the usual pell-mell dash for the outdoors. Instead they sat quietly with hands folded . . . and with heads bent in prayer.

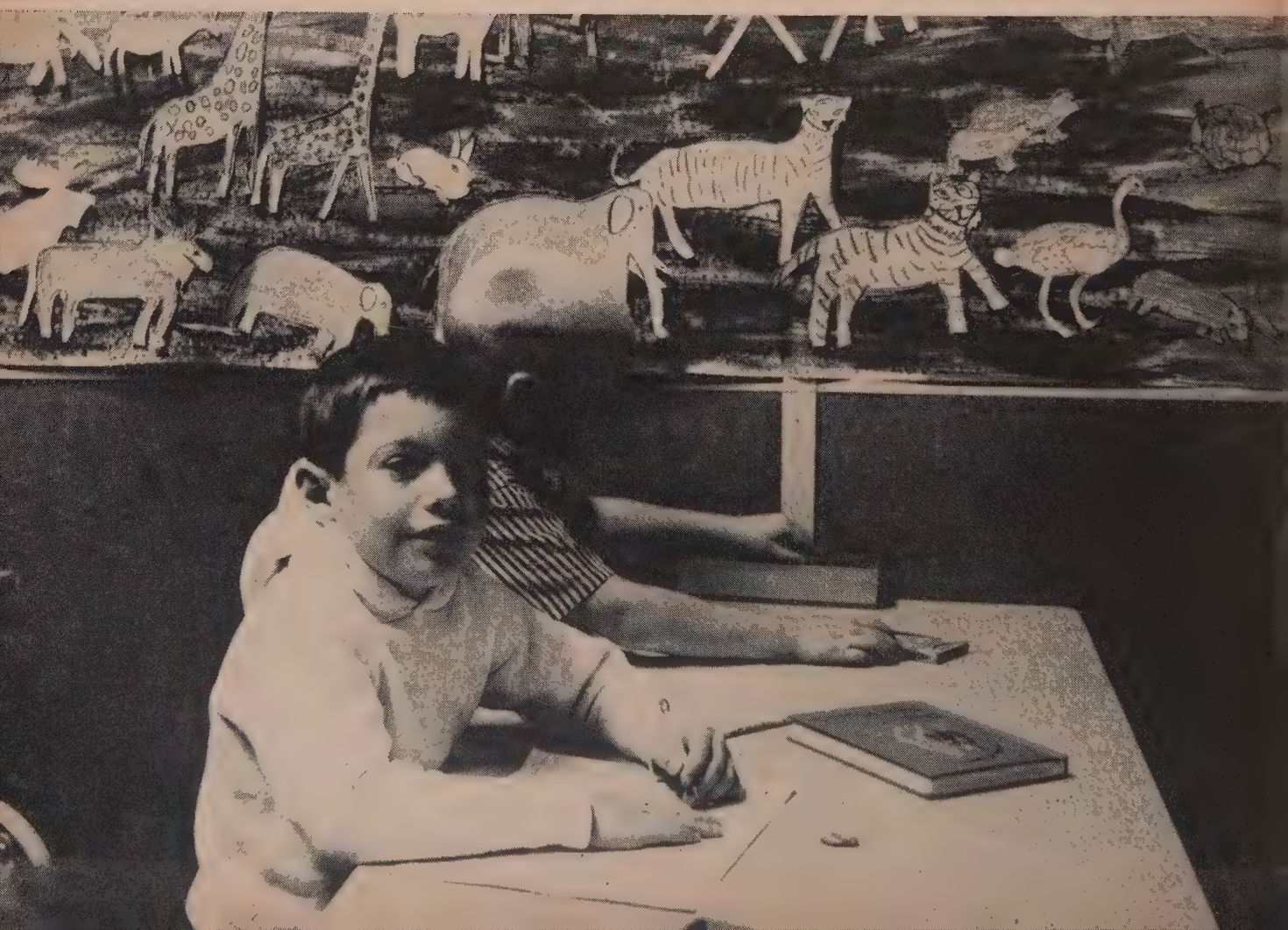
True, once the teacher had voiced her soft "amen" they showed themselves to be typical active, giggling, hair-pulling, jet-propelled first graders. But their quiet reverence had told its own story—the unique story of the Christian day school.

Here, in the Pasadena (California) Christian School, they were typical of the whole army of young students enrolled—for various reasons—in similar Christian schools all across America.

Although Christian schools, as such, are no new phenomenon in this country, the movement has spread like the proverbial wild-fire even since the immediate post-World-War II period.

Particularly has this been true in burgeoning California. The California Association of Christian Schools counts 39 schools in its active membership as of April 1, 1959, for example, and there are a number of others in the

Photo by Roy Wolfe



Children decorate the walls at the Christian Day School in Pasadena, Calif. Here is a mural depicting Noah's ark.

Golden State which are not affiliated with this organization. ("Christian day schools do tend to be independent, at least in the beginning of their programs" admits Superintendent Phyllis Roberts of the Pasadena school, "but it should be remembered that each school already represents a spirit of independence in its stepping out of trend to establish a private school." She points out that in time a school usually feels the need for fellowship with others who hold a similar purpose and face the same problems.)

What explains the continuing upsurge of interest in Christian day school education? Put this query to a number of parents, teachers and Christian school administrators and you'll end up with a wide variety of answers revealing a variegated range of attitudes.

Some, such as a well-known Christian educational specialist who is high in his praise of the Pasadena School, prefer to put it positively. They pass up criticism of public school education in favor of praising the *complete,* rounded program of the Christian school and its obvious spiritual values.

Some proponents of the Christian school movement don't hesitate to emphasize the negative. "Public school education is woefully lacking in moral and spiritual values," they charge; and they couple with alarm the rising tide of juvenile delinquency and statements such as this from the Education Code of California, Section 8273:

"No publication of a sectarian, partisan, or denominational character, shall be used or distributed in any school, or be made a part of any school library, nor shall any sectarian or denominational doctrine be taught in any school . . ."

And still others go on from here to point out that too many public-school-trained Johnnies cannot read . . . that "old-fashioned American individualism" is giving way to a flat conformity under the press of standardized education . . . that over-crowded public schools are depriving many children of needed individual attention.

But, whatever the reasons may be, the indisputable fact is that Christian day schools are here to stay.

Not that the movement is without its critics—inside the church as well as outside.

"I don't want my child to grow up to be a 'hothouse plant,' " snapped one mid-Western parent. He was unaware that he was voicing a cliche which Christian school adherents have been hearing—and answering—for years.

Dr. Mark Fakkema, energetic president of the National Association of Christian Schools (a service agency of the NAE), has a ready series of answers to that one. Considerably condensed, his rebuttal runs like this: "The Christian pupil in the public school, generally speaking, does not become spiritually strong and hardened. Instead of being a Christian witness, he rather yields to the worldly influence of the public school."

Turning the illustration back upon its users, he adds, significantly: "We place young plants in a hothouse lest they die from exposure to the elements of the weather. We do not put young plants in hothouses to make them weak. We put them there because they *are* weak—too weak for outdoor exposure . . . To train our children in a Christian home and then expose them to non-Christian training in a secular school is as nonsensical as to keep a house plant in the proper temperature in the house for part of the time and to expose it to freezing temperature outside the house for the rest of the time!"

Another oft-heard complaint against the Christian school: "Our Christian children can be 'little missionaries' in the public schools. There is opportunity for witness for Christ there." To this Miss Roberts answers, succinctly: "Even missionaries need to be trained." She points out that childhood *is* the time for training ("Train up a child in the way he should go"), and reminds that Christian children don't live in a vacuum—that on the playground and with the neighbors there are abundant opportunities for Christian witness.

"But aren't we undermining an established American institution when we give up public school education for private Christian school instruction?" Fakkema is prepared for that one, too. "No," he asserts, "we are *restoring* a much needed American institution. American education began some three centuries ago. For the first two centuries our schools were Christian schools in which the Christian religion was taught. The public school system divorced from religion was unknown in this country until the Prussian system of education was imported a century ago."

But perhaps the best answer to all these questions is the actual example of a Christian school that does seek to unite all its classroom offering into an integrated Christian whole . . . that stresses individual focus upon the child . . . that relates current events to Christian truth and social studies to missionary service . . . that endeavors to teach even arithmetic from the standpoint of a thoroughly Christian world-and-life-view.

Such a school is the one mentioned above: Pasadena Christian School. Launched in 1946 in the belief "that complete education was Christian organization," it is of the parent association type (rather than parochial or private, as are many Christian schools).

Occupying space in the Lincoln Avenue Presbyterian Church (and some adjacent rented buildings), but hopefully looking forward to its own campus, the Pasadena school can count 265 shiny student-noses on any given day. It has a full-time educational staff of 13, including its dedicated superintendent, Miss Phyllis Roberts.

Superintendent Roberts, a graduate of Northern State Teacher's College in Aberdeen, South Dakota, was teaching in the public schools of Watertown, South Dakota, when she found Christ as Saviour. She later attended Moody Bible Institute, where she soon was asked to carry a part-time teaching load, and then went on to secure her M.A. in Christian Education from Wheaton College.

It was while in Wheaton, teaching in the Wheaton Christian Grammar School, that she received her "call" to the "mission field" of the Christian day school. For the past eight years she has served as superintendent of the Pasadena Christian School.

In her present position, Miss Roberts has two main concerns for her school: that the challenge of Christ be evident in every phase of school life, and that the personal relationship between teacher and child be all that it can and should be.

She feels that these two factors, properly integrated into total school life, will make for not only obvious spiritual benefit but also for better academic training for the child.

Pointing to results of California achievement tests (which are used nationally) showing that Pasadena Christian School students rank well above average, she observes that "the child in the Christian school *should* be getting more as an outgrowth of our responsibility to the individual child and to the Lord and to His purposes for each life."

In addition to the same studies (using the same textbooks) which are pursued in the public schools, students at the Pasadena school, as at other Christian schools, also have regular Bible study, Scripture memorization and prayer.

And displayed in one classroom during the month of May 1959 was a song that summed it up—the song the class was memorizing that quarter. Its title: "A Child of the King."

Perhaps that, in brief, summarizes the great goal and purpose of every Christian day school: that each child be, indeed, a child of the King . . . and that every child of the King receive complete education where spiritual values are not neglected.

THIS — PRESENT — WORLD —

interpreting around-the-world new

No 'Daily Bread'

■ CLAIMS BY THEOLOGIANS that "major errors" appear in familiar translations of the Lord's Prayer have been corroborated recently by New Testament scholars. So says Dr. Krister Stendahl, professor of New Testament at Harvard University Divinity School.

The Swedish theologian said the petition, "Give us this day our daily bread," which Christians have prayed for centuries, should correctly be translated "Give us this day our bread for tomorrow."

In addition, he said, the Prayer's next petition usually translated "And forgive us our trespasses as we forgive those who trespass against us" should read "Forgive us our trespasses as we have already forgiven each other." He said the evidence supporting these views has been found by experts engaged in translating the famed Dead Sea Scrolls.

He also asserted that, contrary to Bible teachers' usual explanations, the term translated "bread for tomorrow" does not mean the physical requirements for food and other sustenance. Instead, he said, it referred to the "hoped-for apocalyptic feast which believers in the Messianic prophecies of the Old Testament devoutly hoped for in the consummation of the Kingdom of God." Actually, Dr. Stendahl declared, the supplication which Jesus was proposing was substantially this: "Permit us here and now to take part in the feast which has been promised to us in the Kingdom of God."

Up in Smoke

■ AMERICANS SPEND ABOUT 15 per cent more for cigarettes and other tobacco products than they give to all churches and religious and charitable activities, a report from the federal government has revealed.

The U. S. Department of Agriculture said that expenditures for cigarettes and tobacco products in 1957 totalled $4¼ billion. Meanwhile, the U. S. Department of Commerce estimated that in 1956 Americans gave three and three-quarter billion dollars to churches and religious and charitable organizations.

To Aid or Not to Aid

■ WHETHER PAROCHIAL schools should get public tax support is debated by a Protestant clergyman, a Roman Catholic layman, a rabbi and an agnostic in a pamphlet, "Religion and the Schools," recently published by the Fund for the Republic.

Agreeing generally that depriving parochial schools of public aid is unjust are Dr. F. Ernest Johnson, a Methodist, consultant for the National Council of Churches, and Dr. William Gorman, a Catholic. Taking the view that such schools should continue to get tax exemptions, but no direct government subsidy, are Rabbi Robert Gordis of the Jewish Theological Seminary of America here, and Dr. Robert Lekachman, a professor of economics at Barnard College in New York who describes himself as an "unbeliever."

In varying degrees, all four concur that religion has a place in the tax-supported school system when its function is not to indoctrinate. Dr. Johnson concedes that tax-paying parents who send their children to religious schools "suffer a burdensome disadvantage which should disturb the conscience of the community."

It is "unreasonable and unfair," he says to oppose funds for parochial school bus transportation and secular textbooks. Dr. Gorman argues that the government should accumulate "a public educational fund" to equalize the burden placed on parents who send their children to parochial schools. "Then," he continues, "according to some scheme based on the costs of meeting the demands of the compulsory education law, each child of school age would be credited with a sum of money in that public educational fund. These sums would be distributed to parent-guardians upon the completion of arrangements for schools adequate to comply with the law."

In his article, Rabbi Gordis holds that while the state "is friendly toward religion and respects it as a beneficial activity, it is precluded from giving religion direct support, even on a nonpreferential basis."

In the final article, Mr. Lekachman puts forth "an un-religious view." "As an unbeliever," he says, "I consider religion to be much too important in human history to see it reduced to a patriotic exercise in a classroom." Religion is "much better taught" in the church or synagogue, he maintains, because religious observances in the classroom often do nothing more than pay tribute to a public mood.

Baptists in Britain

■ MEMBERSHIP IN BAPTIST churches in Great Britain and Ireland declined by 2,369 in 1958 for a new total of 324,679. In 1957 membership decreased by 758. The loss was disclosed in a report to the Assembly of the Baptist Union of Great Britain and Ireland. Enrolments in Baptist Sunday schools also showed a drop of 21,000 in 1958, as compared to a loss of 8,742 the previous year.

Cook on the Combo

■ "BRINGING A JAZZ combo into a church is not only in poor taste but is an insult to God," said Dr. Robert A. Cook, board chairman of Youth for Christ, taking straight aim at a church in Norwalk, Conn., which recently heard a four-piece jazz combo at a Sunday service.

"Jazz is for the body," Dr. Cook said, "and to bring this type of thing into worship is to repeat the error of God's ancient people as recorded in the Old Testament. Before the Balaamites knew it, the praying was out and the swaying was in. The sincere worshiper cannot help but be offended, bewildered and distracted at best by such music. Even the members of the combo, by their own admissions, thought it was 'corny.' We need definitely to talk in the language of the society in which we live, but we do not need to drag the night club into the church in order to communicate with people who occasionally attend a night club."

Cook went on to say that musicians who seek to bring jazz into the secret sessions of the soul with its God are really asking for the frustration they feel. "Religion at its best," he emphasized, "does not bring you the jingles and catchy rhythm tunes but the hymns that have stood the test of time. I've seen many people die, in my years as a minister, but I have yet to hear one of them ask for the 'St. Louis Blues' or 'Lover, Come Back to Me' as they lay dying. When people are most sincere they want songs that put them in touch with God."

Prayer for a Date

■ EXCEPT FOR SOME OF the phraseology, even Protestants will applaud a prayer composed by teen-agers at the Minneapolis Catholic Youth Center. Called "Prayer to Be Said Before Going on a Date," the following prayer is being printed on wallet-size cards for distribution:

"O Mary, Mother of us all, you have taught us the meaning of true friendship by your constant concern for helping and pleasing others, primarily your own Divine Son. Your life is a perfect example of genuine interest, generosity, courtesy, warmth and unselfishness.

"Mary, help us to make this date strengthen true friendship in our hearts. Only then will it be worthy to be offered to your Son as a pledge of our respect for Him and for each other. Help us to be an occasion of grace to each other and to all who share these hours with us. Protect us body and soul. Make us aware of the presence of God in one another.

"Keep us chaste, O Virgin most pure.

"Make us wise, O Virgin most prudent.

"Brighten our date with laughter, O Cause of our Joy.

"We will then be richer in mind and heart for having shared each other's company. We will be strengthened in true friendship for you, for your Son, and for each other, through Christ our Lord. Amen."

...or evangelicals

Babes in the USSR

■ LAST YEAR 5,000 Americans visited the Soviet Union. This year, Communist travel experts hope the figure will hit 10,000.

Many naive U. S. tourists who do reach Red Square may have an unusual treat in store for themselves. The newest Communist tactic, says *Freedom's Facts*, a publication of the All-American Conference to Combat Communism, is to use glib, English-talking agitators to bait U. S. tourists on Moscow streets. They hurl questions on why don't we stop atomic tests, on race relations, on unemployment, on U. S. overseas military bases.

The aim, *Freedom's Facts* asserts, is to confuse and embarrass U. S. citizens in front of Russian crowds, persuading the Russian onlookers that the U. S. position is indefensible. They may even succeed in raising doubts in the minds of some politically uninformed Americans. Most American tourists—amateurs in the tactics of persuasion and often poorly informed about our own way of life—are no match for the Russian professionals.

The net result—a gain for the Communists. American tourists well-trained in persuasion and informed about Communism and the American way of life could reverse this process.

Ecumenicity?

■ THE OTHER DAY a resident of Wheaton, Maryland, a suburb of Washington, took his car to the garage for repairs and was dismayed to hear that it would have to be left all day.

"I promised to chauffeur the priest of my parish around on some calls this afternoon," the distressed owner said to the mechanic.

The garage owner was sympathetic.

"Take my car," he suggested, and the offer was gratefully accepted.

And that is how a Catholic priest came to be making his rounds in an automobile on the bumper of which was the slogan, "Evangelism Rally—First Baptist Church of Wheaton."

Moral Mobilization

■ THE NATION'S WOMEN have been urged by Postmaster General Arthur E. Summerfield to help his department combat the rising menace of pornography. If present trends continue, he said, between 700,000 and 1,000,000 children will receive advertising circulars through the mails this year inviting them to purchase obscene material.

One of the most common ways these "merchants of filth" get names and addresses is by offering a product in a legitimate ad such as stamps, model airplanes, doll clothes and the like. "The child, often with the parent's assistance, sends for and receives the item," he said. "Now the smut dealer has the name on his list and soon the child is receiving lewd solicitations through the mail."

The peddlers also buy prepared lists of children's names, often compiled from high school year books, Mr. Summerfield told the special women's conference. He said that in one recent raid in New York City which yielded 17 tons of indecent pictures and books, the purveyors had been using a mailing list of 100,000 high school students.

Warning of the dangers involved, the postal head said, "It is well known that almost all sex criminals and sex murderers have a long record of addiction to pornographic and sadistic material."

"Your children may never be exposed to this material," he told the women. "But they could be the victims of sex criminals who have been exposed to it." He urged parents at whose homes obscene materials are received to "save all materials received including the envelopes and all enclosures" and give them immediately to the local postmaster.

God on the Campus

■ TWO UNIVERSITY OF Michigan religious leaders believe that while church attendance may have gone up slightly in the United States, there has not been a marked increase in religious interest on college campuses.

The opinion came from Rev. J. Edgar Edwards, campus minister of the Congregational and Disciples church in Ann Arbor and C. Grey Austin, assistant co-ordinator of religious affairs at the university. Mr. Edwards said that whatever the present status of student religious interest, it is clear that churches are working much harder to develop it in the post-war era than they did in pre-war times.

"The whole trend over the last 25 years, especially the last 10," Mr. Edwards noted, "has been for the church and the campus minister to go to the students rather than have the students come to them." Some of the more successful ones, he commented, "have virtually established residence in the dormitories."

Counting the Cost

■ A TOTAL OF ONE million dollars in cash and pledges has been received for the new headquarters building of the World Council of Churches to be constructed at Geneva, Switzerland. Gifts from foundations, individuals, and other sources will make up the remainder of the $2,500,000 goal.

The new headquarters will have 236 rooms at the start. Construction is due to begin this fall and it should be completed by 1961. The Lutheran World Federation and the World Presbyterian Alliance both plan to occupy space in the new headquarters.

Reap the Whirlwind!

■ AMERICA WILL BE reaping the whirlwind of her social disintegration if the prophecy of the special Senate subcommittee investigating juvenile delinquency comes true. The subcommittee has reported that, if the present trend in juvenile delinquency continues, two million American youngsters who are now in the ages between 10 and 17 will have court records before they are 18.

"Stated plainly, one out of five of today's male adolescents in this age group will have a court record," said Sen. Thomas C. Hennings, Jr., chairman of the investigating group. The number of children appearing before juvenile courts for delinquency has increased two and one-half times since 1949, while child population was increasing only 25 per cent, the senator warned.

Projecting the "unremitted nine-year increase" in youthful offenders against an anticipated 48 per cent increase in the number of children, there will be 1,400,000 children appearing before juvenile judges in the year 1970, compared with 603,000 in 1957.

Get Ready

■ FIGURES JUST RELEASED by the National Office of Vital Statistics indicate that the "baby boom" continues, presaging continued challenge and opportunity for the Sunday school.

Following a record January, recap of February births (328,000) shows that they ran three and one-half per cent above February, 1958.

Total births in January and February: 679,000—an increase of 2.3 per cent for the first two months of 1958.

Dali's Dilly

■ SALVADOR DALI, Spanish surrealist painter, told Pope John XXIII he would like to design a church dedicated to the success of the Ecumenical Council called by the Pope.

Vatican sources quoted him as having said he would like to build the church "somewhere in the desert of Texas."

If it would look like anything which Mr. Dali has painted, we are agreed that it should not be any closer to civilization than that.

Kennedy's Faith

■ SENATOR JOHN KENNEDY'S Roman Catholic religion would definitely be an issue if he won the Democratic nomination for president in 1960, according to Dr. Oswald C. J. Hoffman, speaker on the Lutheran Hour international radio program.

"The attitude of many Protestants like myself will be determined only by a clearcut statement by Kennedy himself regarding the relationship of his faith to his political life," he said. Describing Mr. Kennedy as "a fine young man," Dr. Hoffman said that the question of his religion would require clarification by the Massachusetts senator himself "before many Protestants—even many other American citizens—would feel secure in voting for him."

Man in Space

■ A CALIFORNIA EVANGELIST has come up with a new idea for teaching today's space-minded youngsters the theology of the Bible.

Dr. Merv Rosell told the Minnesota Sunday School Convention recently that Christ's resurrection power might be explained in terms of molecular displacement.

"We can capture the attention of the Sunday school boy by telling him that there is a Man in space already," he said to the delegates.

Does Rome Still Persecute?

(Continued from page 7)

Italian states. As a result great numbers of every age, sex, and condition suffered martyrdom.

Concerning the cruelties practiced on this occasion, a learned and tenderhearted Roman Catholic wrote in a letter to a noble Lord: "I cannot, my lord, forbear disclosing my sentiments, with respect to the persecution now carrying on. I think it cruel and unnecessary; I tremble at the manner of putting to death, as it resembles more the slaughter of calves and sheep than the execution of human beings. I will relate to your lordship a dreadful scene, of which I myself was an eye witness.

"Seventy Protestants were cooped up in one filthy dungeon, the executioner went in among them, picked out one from among the rest, blindfolded him, led him out to an open place before the prison, and cut his throat with the greatest composure. He then calmly walked into the prison again, bloody as he was, and with the knife in his hand selected another and dispatched him in the same manner; and this, my lord, repeated until the whole number were put to death. I leave it to your lordship's feelings to judge of my sensations upon this occasion; my tears now wash the paper upon which I give you the recital."

The lists of bloody martyrdoms that were perpetrated by the Vatican in the valleys of Piedmont are too long and horrible to contemplate. History tells us that John Huss was excommunicated by the Pope and was condemned by the Council at Constance in Baden, and was then burned to death for his faith. In 1414, Jerome Savanarola, who was a Dominican monk and who preached righteousness through faith in Christ Jesus in the cathedral at Florence, Italy was excommunicated by the Pope, hanged, and his body was burned.

John Tyndale, who translated the New Testament into English, was martyred in 1536. During the reign of bloody Mary, Queen of Scots, who tried to bring her subjects back to the Church of Rome, some 300 devout Protestant Christians were murdered. Nor is there sufficient space to recount the vicious slaughter of hundreds of Protestants in Ireland in the massacres of 1641-42.

All of these things bring factual and irrefutable proof that Rome has been prepared to stoop to any means to accomplish her ends and to blot out those who preach the gospel or in any other way oppose her. The bloody history of Rome's forced "conversions" in Latin America during her occupation of that continent adds testimony to this fact.

The question that now arises is: Have the policies of Rome changed during the last three centuries? The answer is no! Though methods may change, the rest remains the same.

The fact that the Roman Catholic Church is not willing to give room or license to any other religion than that of Roman Catholicism, even in this day, is obvious. This is demonstrated wherever Roman Catholicism rules. The fact that Rome is still prepared to go to any means to accomplish this end is also evident. The outstanding illustration of the present day is found in the persecution of Protestants in the country of Colombia.

A report issued by the Evangelical Confederation of Colombia, which comprises 14 of the 18 important Protestant bodies in that land and which represents 90 per cent of the 60,000 Protestants, gives a factual account of persecutions in Colombia during the past eight years. According to this report there have been 700 cases of violence where Protestants have suffered.

During this period 49 Protestant churches were totally or partially destroyed, 34 others confiscated. Many of these are now serving as schools, offices of mayors, police and military barracks, and have not been returned to Protestants.

In an overwhelming number of cases mobs and attacks were either personally or indirectly led by the local Roman Catholic priests. Some 89 church leaders and laymen were murdered during this period. In at least one case, our United States ambassador to Colombia was an eyewitness to an attack. When the priest-led mob attacked the First Baptist Church in Bogota on December 22, 1951, the U. S. ambassador, standing in the door of the church during the dedication service, was struck in the head with a piece of brick.

The following documented cases are but a few illustrations of the type of persecution that has been carried on in Colombia. On October 17, 1956, the Colombian army entered southwestern Tolima to wipe-out so-called "guerrillas." Reports indicate that not one guerrilla was killed or captured, but several thousand Colombians, including the large Protestant congregation in Campo Hermoso, lost everything they owned and fled as refugees to the mountains. The army adopted the "scorched-earth" policy and ruined the homes and farms of these people.

On October 13, 1956, Luis Arce, lay preacher of Buenavista, Caldas, was murdered while working on his farm by several "police" because he was an active evangelical leader. His brother and a hired man were also killed because they were sympathizers with the evangelical views.

On September 29, 1956, Sr. Ramon Garcia, elder of the Presbyterian Church in Coloradas, near Cartago, Valle, was assassinated on a mountain trial between Los Coloradas and Cartago. Another evangelical, Sr. Gudierrez, was returning from the funeral of Sr. Garcia when a group of fanatics attacked and severely wounded him. Some 25 families of the Presbyterian Church had to abandon their homes and flee the area for fear of further violence.

Two American missionaries, Miss Ida Danielson, a veteran missionary 82 years old, and Miss Dorothy Hagerman were arrested in Quinchia, Caldas, July 15, 1956 and were charged with having Communist literature in their possession. The literature had been carried into their home by the same police officers who made the arrest. After being held in house arrest for two days, their case was turned over to the Colombian Secret Intelligence Service in Manizales. The ladies were arraigned before the military penal court and had to spend two nights in the police barracks. After several weeks of harassment, they were finally cleared by the Colombian government through the active intervention of the U. S. Embassy.

Perhaps the most serious of all is that more than 40 Protestant churches were closed by the Colombian government during 1956. This does not include any of the 49 churches which have been destroyed since 1948. The Colombian government based its action on an agreement with the Vatican which was concluded in 1953 and which gave the Catholic Church exclusive religious and educational rights in approximately three-fourths of the country. This agreement has been given precedence over a long-standing treaty between Colombia and the United States, which has been in force since 1846, with regard to their citizens and their right to live, move, and practice their religion anywhere in either.

On April 3, 1957 armed men, apparently belonging to the army, violated the Presbyterian chapel in Galilea, Tomila Department. They broke open the doors of the chapel and adjoining manse and that night slept in the two buildings. On leaving the next day, they destroyed the furnishings of the chapel, including cups and plates for serving Holy Communion, chairs, pews and tables. They burned books

(Continued on page 26)

■ FACE FORWARD AND WITH a clear voice the National Association of Evangelicals spoke to the world and its needs at its annual convention in Los Angeles on April 6-10. The international emphasis may have made this the most significant session in the 17-year history of the organization.

Indeed, four years before it "becomes of age" NAE had begun to show heartening signs of maturity.

Plagued in the past years with a heavy debt that handicapped its growth and limited the scope of its activity, NAE had found it necessary to spend most of the time seeing to its own house.

But through the dedicated efforts of a special laymen's committee, the complete debt retirement was celebrated with thanksgiving to God at a special "victory luncheon."

The revelation of the debt-retirement seemed to pace the optimism which sparked the entire convention. The unanimous feeling was that it was now time for NAE to begin to move—to assert its position as a rallying point for Christians around the world who realize more than ever the need for a united aggressive program to defeat the hordes of Antichrist poised against the hosts of God.

There was a strong feeling on the part of NAE leaders that evangelicals are nearer to a functioning world organization through the World Evangelical Fellowship than at any other time. This feeling was underscored by two of those leaders—Dr. Clyde Taylor, secretary of the Evangelical Foreign Missions Association, and Rev. Fred Ferris, executive secretary of WEF—who had just returned from a three months survey trip around the world. Both were highly optimistic about the future of WEF and the convention pledged its full support.

Signs of new life were also evident on the homefront. Through the 16 affiliated agencies and commissions, NAE was making an impact on the churches and in many areas outside the church.

The Commission on Church Extension and Evangelism was making a place for evangelical churches in new suburban developments that had once been almost exclusively the territory of council-related groups. The Social Action Commission was playing an extremely active role in the vital social issues of the day and evangelical churches in scores of local communities, heeding the call, were asserting their influence on their particular problems with signal success.

But in this supplement you can read and see what these and other evangelical organizations and men related to NAE have done and are doing as they move "Forward Together" in unity.

EVANGELICAL OPPORTUNITY

"TODAY AS NEVER BEFORE millions of Americans recognize that the National Council of Churches, in its desire to achieve social and political leadership, has lost the spiritual leadership of America by default. This was made clear by NCC President Dr. Edward T. Dahlberg when he, in defending the statement of the World Order Study Conference on Red China, said, 'It was the vigorous pronouncements Jesus made on controversial matters that sent Him to the cross. If He had confined Himself to little Mickey Mouse morals, He would never have been heard of.' This concept, so devoid of any emphasis on the atonement, reveals a spiritual vacuum into which we are unavoidably drawn.

"The conditions outlined above place upon the NAE heavy responsibilities for today. While our financial resources are still limited, we are in a better position now than ever before to meet the challenge. Organizationally, through our commissions and the regional programs, we are prepared for this hour. The new interest in welfare work opens to us the opportunity to bring a spiritual impact to the social needs of our day. The default of spiritual leadership by the National Council of Churches places on our shoulders a responsibility we cannot shrug off. This is our day—a day when we must demonstrate the power of prayer as opposed to the power of organization, when we must encourage the unleashing of the potential of the witnessing church and give spiritual leadership to a world that has lost its way."—DR. GEORGE L. FORD, executive director of NAE.

"INTEREST HAS GRADUALLY grown in the border provinces of Canada and Alaska for an organized Association of Evangelicals. We have provided for such affiliation through the revised Charter which will allow for the various provinces of Canada and the new state of Alaska have a committee of six represented on the regional board." —REV. WILMER N. BROWN, Northwest regional director for NAE.

"THE WORLD DESPERATELY needs Christians who live and act like Christians. . . . We evangelicals are proud of being orthodox, of being evangelical, of being conservative in our theology. We are glad to admit that we believe in the full inspiration and authority of the Holy Scriptures.

'The tragic fact is that only too many of us who are orthodox in our faith have never translated that faith into a daily walk in the world which will cause unbelievers to glorify God because of us.

"That our witness may be kept clear, three things are needed:

"There is needed a new realization of influence we exert. That influence is never neutral. We either honor God in our daily contacts with the world, or we deny and dishonor Him.

"There is also needed a new study of the mission of the Church in an unbelieving world.

"And there is needed a new evaluation of the relationship of the Church to the powers that be—the state."—DR. L. NELSON BELL, executive editor of *Christianity Today*.

"AS GOD'S LOVE WAS revealed through Christ to bring the world unto Himself, so His love now demonstrated to us the way to establish in the hearts of men a right relationship to God. To this end all of our efforts should be to bring to pass in the lives of men the great transformation of the old creature by having him made new in Christ. Our full-orbed function as evangelicals is not to merely defend our statement of faith, as important as this may be. It is not to operate commissions and agencies just as ends in themselves. Over and beyond these responsibilities we have the Great Commission of our Lord: 'Go ye therefore and teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you.'" — REV. THOMAS F. ZIMMERMAN, first vice-president of NAE.

RELIGIOUS LIBERTY

"WHEREAS OUR EVANGELICAL brethren in Spain continue to suffer from intense discrimination and legal suppression contrary to their inherent right, and

"Whereas the Spanish government, both at the national and local levels, has followed the policy of open opposition to all evangelical activity, and

"Whereas the citizens and the government of the United States has historically followed a policy of supporting the high ideal of religious freedom for minorities as well as majority groups, therefore

"Be it resolved that the National Association of Evangelicals declare its unalterable opposition to the suppression of the Spanish evangelical minority and urge Christian citizens to communicate with governmental officials, including the Secretary of State, Washington, D. C., and the Ambassador of Spain to the United States in Washington, D. C., with a request for immediate action in stopping such suppression of Spanish Protestants and in the granting of full legal rights in Spain to all citizens. In addition, we urge the government of the United States of America to cease its financial assistance and grants to the government of Spain until such intolerable conditions are corrected." — RESOLUTION NUMBER THREE.

"WHEREAS A NEW WAVE of violence has recently broken out in Colombia, resulting in the death and injury of evangelical believers, including the assistant pastor of an evangelical congregration who was shot to death at the close of an evening service, and

"Whereas the persecution of the evangelical minority in Colombia has not yet aroused the concern of the Catholic hierarchy, either in Colombia or in the United States,

"Be it resolved that the National Association of Evangelicals reaffirm its concern for the welfare and the liberty of Protestant Christian believers in Colombia, and express its hope that the ecclesiastical hierarchy of the Catholic church will adopt policies growing out of genuine concern for the welfare, safety and liberty of all people, including sincere evangelical believers. In addition, we urge the government of the United States of America to cease its financial assistance and grants to the government of Colombia until such intolerable conditions are corrected."— RESOLUTION NUMBER FOUR.

"MEN HAVE TWO different obligations, one to the civil government under which they live, because the power of that government, no matter how it may be corrupted, is derived from God. The other obligation is to God and to His Church. At no place should the governments of State and Church encroach the one on the other. Should the State undertake to dictate in spiritual matters, it should be resisted. Should the Church undertake to dictate in the field of secular administration, it too should be resisted.

"The Protestant doctrine of Church and State may be abandoned only to find that the best interests of both have been jeopardized."—DR. L. NELSON BELL, executive editor of *Christianity Today*.

"WHEREAS MANY of the early settlers of our new land were moved by

a passionate quest for freedom to worship and freedom to teach, and

"Whereas the founding fathers of our republic in order to secure and preserve these liberties made provision for separation of church and state, and

"Whereas this basic American heritage of freedom is imperiled by subtle, insidious trends and influences that dangerously tend toward the state restricting and controlling both religion and education and also certain areas of Christendom seeking to dominate the State, and

"Whereas we view with growing concern acts of government that would control religion and education and policies of church that would dominate government, therefore

"Be it resolved that the National Association of Evangelicals record its concern for the preservation of our great American heritage of freedom and voice, its protest against compromise of the historic principle of separation of church and state."—RESOLUTION NUMBER TWO.

SPIRITUAL ADVANCE

"OUR CHRISTIAN FAITH must have in it the reckless heroism of the Spirit. The conquests of the first century church could not have been realized except for the vitality of the Spirit that surged through its members.

"But how shall we recover this quality of Christian living? May I suggest that in our preaching the Lordship of Christ and its implications be given a far more prominent place. We have produced an anemic brand of Christianity by divorcing the Saviourhood of Christ from His Lordship . . .

". . . the class meeting organized by Wesley became 'the germ cell of Methodism.' In these class meetings the chief end in view was to take the converts and make them disciples. Perhaps we should give serious study to reviving some type of 'cell structure' in our local churches where the smaller group could more easily be taught 'total obedience in the total life.' Communism has thoroughly tested the idea of cell indoctrination. Here, perhaps, is an unexplored avenue to spiritual power."—DR. HAROLD W. ERICKSON, pastor of First Evangelical Free Church, Rockford, Illinois.

"MUCH OF AMERICAN Protestantism is flabby" in contrast to the vigor and vitality of the life of the churches and educational institutions in the nation's earlier history, Dr. Herbert S. Mekeel, president of NAE, told the convention in his opening address. He said there is a trend in Protestantism to substitute the authority of the church for the authority of the Bible.

"MANY OF THE PULPITS of America are sick. As a layman, this may seem to be an unjustly critical attitude. But if the average city pulpit is a sample of the preaching to be heard across our land, it is *very* sick. Instead of the Gospel of sin and redemption, of a divinely inspired Book and of the Christ presented in that Book, men are hearing things to tickle their ears, and are only rarely confronted with the fact that out of Christ they are lost sinners.

"The convictions on theological doctrines are now so largely subordinated that new convictions have taken their place. To many, one's adherence to the Christian religion is not based on faith in Christ and His atoning work. Instead, you are a 'Christian' if you believe in the ecumenical movement, if you believe in integration, even if forced by guns and tanks, and if you have a 'social consciousness' which will make you take a very undiscriminating attitude to a labor movement run wild."—DR. L. NELSON BELL, executive editor of *Christianity Today*.

THE CHURCHES STILL are not doing a good job in contacting and helping those who have entered military service, the Commission on Chaplains charged. American men and women serving in the armed forces are always engaged in "a hot war"—with the forces that seek to separate them from their morality and the money, a group of chaplains agreed. The chaplains needs every resource possible, they said.

NAE on the Air!

HEAR DR. HERBERT MEKEEL, pastor of First Presbyterian Church, Schenectady, N. Y., and president of the National Association of Evangelicals, in a series of messages on the "Faith in Action" Series during the month of June.

Theme: HOW DEFEND AMERICA?
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June 14—"Abandon Compromise"
June 21—"Girding for Battle"
June 28—"Assurance of Victory"

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SOCIAL RESPONSIBILITY

"MY OBSERVATION IN other countries has convinced me that charity and kindness to the needy scarcely exist except under Christian influences. In this country it was Christians who first established charitable works and institutions. Nevertheless, it does seem that for a considerable time evangelical Christians have failed to display an adequate interest in such works.

"It may be that in the effort to defend the Biblical faith against destructive attacks less than the necessary attention was given to those good works which are the outward evidence of the faith within. It might even be that antagonism toward the so-called social gospel (which is not a gospel) served as an excuse to avoid the effort and expense incident to such good works. Now, at last, the need is being recognized. This type of Christian charitable activity should be a normal part of the church's life."—GENERAL WILLIAM K. HARRISON, executive director of Evangelical Welfare Association.

"EVANGELCALS NEED to have real concern over the total needs of mankind. We can no more limit our concern to the spiritual needs than can liberals properly limit their interest to the physical and social needs. . . . The early church did not neglect social needs. We need to stress them too. Men were appointed to care for the widows who were in need. In all too many instances, the modern church has failed to minister to the social needs, even to its own people, and has weakly —and one fears a bit gladly—turned them over to a secular social agency. What a pity!"—REV. THOMAS F. ZIMMERMAN, first vice-president of NAE.

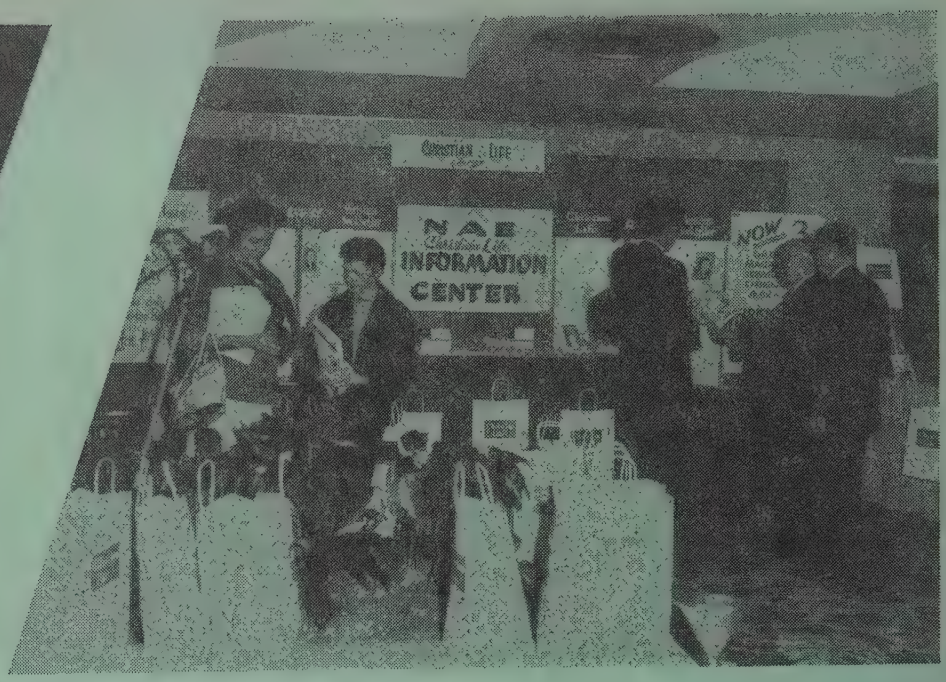
CALLING ATTENTION to unrestrained advertising by the liquor industry, the increase in crime traceable to beverage alchohol, the menace of the drinking driver, and the acute problem of alcoholism, the following resolution was passed:

"Be it resolved that this 17th annual convention of the National Association of Evangelicals go on record as opposing the use of alcoholic beverage in any form.

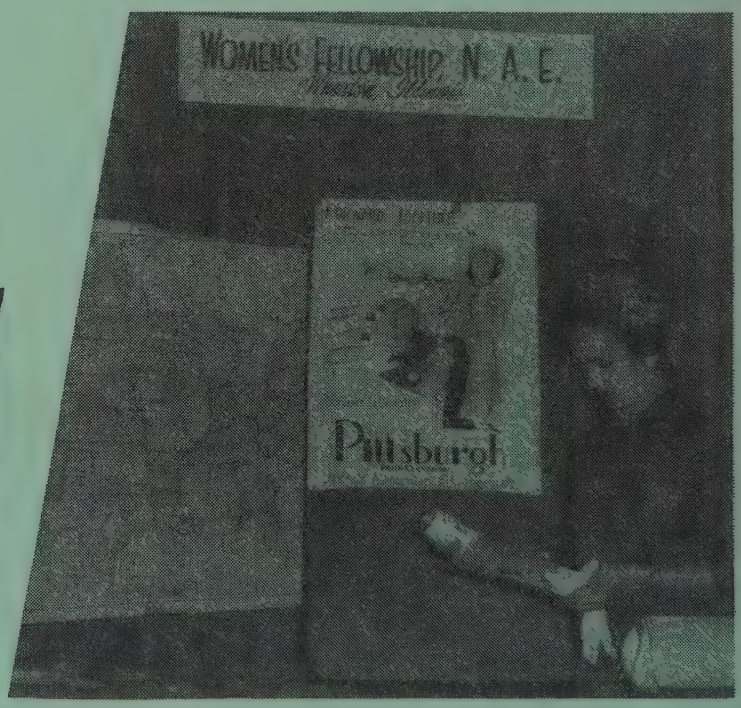
"Be it further resolved that each constituent body of the National Association of Evangelicals be encouraged to initiate or carry on an active educational program throughout its constituency and the sphere of its influence

(Continued on page 22)

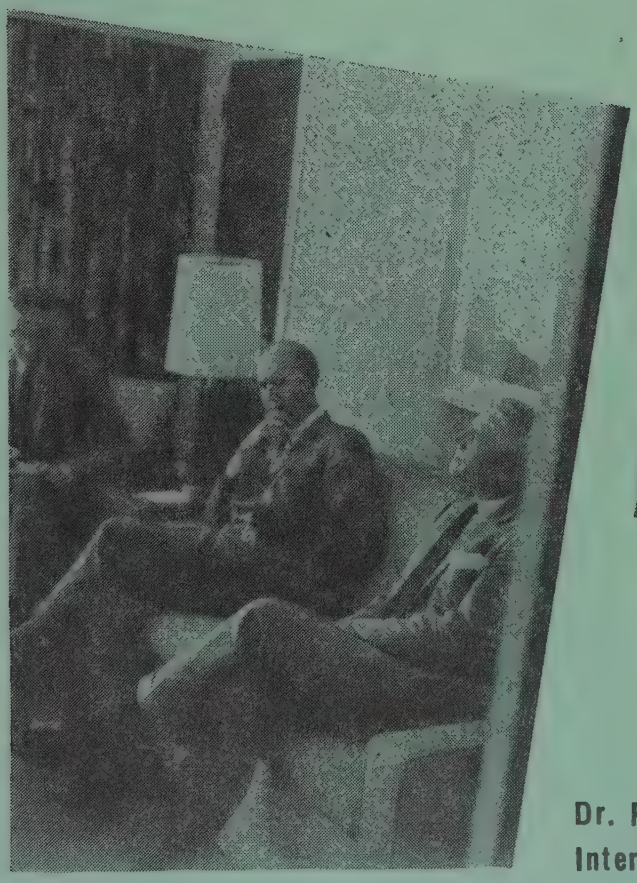
Dr. Harold Erickson Addresses
First Evening Session



Typical Scene in Exhibit Area



Women's Fellowship Exhibit Attracts Interest



Dr. Paul S. Rees and Dr. Herbert S. Mekeel
Interviewed by Reporters

The Popular Fellowship Hour

Delegation from N A E of Korea

Dr. Clyde W. Taylor and
Dr. George L. Ford confer

Dr. J. D. Murch Receives Gift
at Testimonial Luncheon

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against the use of alcoholic beverages.

"Be it further resolved that the constituent bodies of the National Association of Evangelicals be encouraged to cooperate with existing temperance agencies in matters of education and legislation in urging the passage of those bills in Congress that shall ban the advertising of alcoholic beverages and prohibit the sale and service of alcoholic beverages on airplanes."

"THE SOCIAL ACTION Commission of NAE is convinced that pornographic literature is contributing to juvenile delinquency. We feel it may also be one of the factors which trigger emotionally-warped individuals into committing many of the sex crimes reported throughout the nation. The first actual statistics released by the Elmhurst, Ill., juvenile police division show a startling decrease in juvenile sex offenses in the ten months since newsstands there were cleared of 36 pornographic magazines."—REV. ARTHUR ZAHNISER, chairman of the NAE's Social Action Commission.

"BEFORE WE CAN MAKE substantial progress in our effort to curb juvenile delinquency we must inculcate in our children a belief in God. It is fundamental that without a belief and faith in a Divine Being there can be no true morality, no fixed and certain standards of right and wrong. This of course is best illustrated by the problem we have in dealing with Russia. That which at the moment appears to be desirable or expedient is the obvious and logical thing to do for an individual or a nation that is godless and atheistic.

". . . It is my considered judgment that we would have no serious problem of juvenile delinquency if parents would assume their full responsibilities. And these include setting a good example by their own lives. If we preach one set of standards and live by another, we can expect our children to follow our actions, not our words." — ROGER ARNEBERGH, Los Angeles City Attorney.

EDUCATION

". . . THE WORLD OF invention has staggered man's imagination with its mastery of speed and space; with incredible momentum the realm of science has moved from theory to theory. For the evangelical academic community to stand on the sidelines of such changes, without interpreting them with bold venturesomeness from the Christian point of view, seems to me an inexcusable neglect. Our best young

minds look for an evangelical philosophy of science, and there is none; they look for an evangelical theology of the Church in the world; they look for literature that points the way through the social pressures of our era. To give them guidance in these areas of classroom and textbook is the task of the academic enterprise." —Dr. Carl F. H. Henry, editor of *Christianity Today*.

"Since evangelicals should hold to and practice the highest ethical standards and avoid even appearance of sham and deceit; since no one, particularly a Christian, has a right to devaluate credits and degrees, the currency of the educational world; since the issuing of degrees for fees, gifts, pure correspondence work or token residence work is considered unethical by educators generally; since even the world looks upon this practice as dishonest; . . . since the Christian public should be alerted to the existence of fraudulent schools so that its patronage will be directed to sound institutions;

"Therefore the Commission on Education of NAE unequivocally condemns the traffic in bogus degrees, particularly in the field of Biblical and theological education and calls upon all evangelical believers and groups to have no part by patronage, benefit, or identification with fraudulent schools and their bogus degrees."—*Resolution adopted by the Commission on Education of NAE.*

"Most of us were completely unaware of the fact that this man [John Dewey] had succeeded in so poisoning the stream of American education as to almost wreck it. 'Progressive education' is a pernicious doctrine because it is something entirely different from education as we know it.

"Its basic thesis seems to have been that children should be adjusted to their environment, rather than to have their minds trained. Their lives disciplined and a volume of academic truth imparted to them. Instead of academic education, children and young people were taught 'Togetherness,' 'Life Adjustment,' 'How to Get Along on a Date,' and other twaddle.

"Instead of raising high standards to shoot at, the inept and the inefficient, along with the actual dullard, were catered to. Instead of quality, the watchword was equality.

"Little wonder that children failed to learn to read; that mathematics, Latin and those subjects which discipline the mind and the character were jettisoned for car driving, dancing, social graces, etc."—Dr. L. Nelson Bell, executive editor of *Christianity Today*.

OFFICERS

Named for a second one-year term as president of the National Association of Evangelical was Dr. Herbert S. Mekeel, minister of the First Presbyterian Church, Schenectady, N. Y.

Other principal officers are Rev. Thomas F. Zimmerman, Springfield, Mo., first vice-president; Dr. Charles Seidenspinner, Atlanta, Ga., second vice-president; Dr. Cordas C. Burnett, Springfield, Mo., secretary, and Dr. Rufus Jones, Chicago, treasurer.

Kenneth Keyes, a Miami, Fla., layman who has been a moving figure in the organization, was named chairman of the finance committee and Dr. Stephen Paine, Houghton, N. Y., is chairman of the program committee.

Serving with the above-named officers on the Executive Committee will be Leslie R. Marston, Frank Gaebelein, Houston Morehead, Seth Rohrer, Everett Cattell, and Bruce Dunn.

GLIMPSES

. . . The rapid increase of Roman Catholic parochial schools and other institutions in recent years constitutes "a gamble by the church that it will never have to repay its extensive mortgages in case of a severe depression, or that it will ultimately repay with greatly inflated currency," President Mekeel charged in his opening address. He told the delegates that the Roman Catholic church in this country receives an unusually high degree of attention from all communications media considering that the background of the United States is not Catholic, but that it is historically and basically Protestant.

"The World Evangelical Fellowship is not a council of churches, but is essentially a fellowship . . . . It is preparing the church on the mission fields of the world for that hour when they must function entirely apart from any mission help. It is uniting them to bridge the gap that now exists in evangelizing the lost millions. It is building a bulwark against the steady encroachment of the ecumenical movement and liberal forces. It is in a very real way alerting evangelicals to a recognition of our oneness in Christ. It is a guarantee that the product of years of evangelical missionary endeavor shall be conserved in an hour when godless forces are coming into power in large areas of our world."—Rev. Fred Ferris, executive secretary of the World Evangelical Fellowship.

. . . Recognition of Red China by the United States and the United Nations would be considered "a body blow" to hopes of Asiatic liberation, three native Korean church leaders told the convention. Asked if they feel that there is any possibility of the liberation of China from Communist rule, they replied, after a huddle: "With a miracle of God—and the strong help of the United States."

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The N A E Regional Office in Your Area

Like Charity— Christian Education Begins at Home

By OLAV EIKLAND

ARE OUR CHRISTIAN homes and churches adrift from God? Are we losing the sense of God's presence which gives us true reverence? Do we hear only a faint re-echo of His voice in preaching and testimonies? What are the evidences of such trends?

In a New York church a Sunday school teacher resigned from his class of boys saying to the superintendent that it was impossible for him to keep order and attention with so much disturbance from talking and joking youngsters. Most of the boys were sons of members of the church.

In a Florida church where a revival was in progress, some Christian girls came down from the platform where they had been singing in the choir and, while the evangelist preached on "The Most Terrible Word in the Bible," carried on a giggling conversation among themselves. If they had been urged, at the close of the service, to come forward with the other penitents to surrender their lives to Christ they would have been offended, thinking themselves good Christians as well as good members of the church.

Christian young people today seem to have lost the great fundamental disposition for religious training. Their God concept is blurred. It is often expressed in the familiar phrase, "The Man Upstairs."

If we search for the underlying causes of this low thinking about God in our children and youth, we will probably discover that it goes back to wrong teaching from lax teachers. Young people who believe to have seen God reflected in their complacent parents and sociable pastor—divested of divine authority in home and church—have framed the concept of God as a being who is more a goody-goody than the awesome Creator of the universe.

Let us not forget that real Christian education, in its wider meaning, is not limited to an intellectual grasp of fundamental doctrines or to the recital of Christian experiences with participation of prescribed functions of church life. True Christian ethics show us how to "take forth the precious from the vile" and to know "the difference between the holy and the profane." Christian education should have at the heart of its curriculum this most important subject from which one never graduates: "Study to show thyself approved unto God . . ."

Christian b e h a v i o r, paramilitary training, and discipline for the soldier of the cross—these, too, should be required courses. We have been prone to choose the easy subjects—those we can learn without pain or struggle—and many are still in the kindergarten department of the Christian school of learning.

Christian education begins in the home, but here is where it is most lacking. Many Christian parents, despite the admission that the religious training they received in childhood was of the greatest value to them, find themselves powerless to teach Biblical wisdom and virtue to their own children. The sad thing is that in many Christian homes the parents have capitulated to the whims, caprices and disobedient ways of their children, disregarding thus the fundamental law in God's kingdom which ordains the father to be ruler in his home. Many mothers are better prepared to make a good cake for church socials than to provide the bread of life for the souls of their children.

It is deplorable that despite the fact that facilities are better than ever before for devotional and Bible education in the home, many Christian homes are in the full process of dechristianization. Heathen tutors are coming in to teach the children a new philosophy of life—an antithesis of the Christian one— through the printed filth and televised violence. The children are educated, not for the kingdom of peace, but for one of lawless terror.

To preserve the Christian home, parents need the qualities of a good soldier. Any father or mother who has struggled to keep his children away from bad literature or worse television knows that it often takes the courage of a soldier going over the top to battle. Unfortunately, continual allowance of such material has desensitized parental conscience in many a home and the parents have capitulated to a truce on enemy ground.

The road back to the family altar and the ABC's of Christian education in the home requires the qualifications of the whole armor of God on the part of parents. Shod with the gospel of peace they must, so to speak, rescue their children from the lion's mouth, "pulling them out of the fire" in order to bring them to safety at Jesus' side.

When a Christian father or mother has built a family altar around which children and adults can unite in worship, a pattern is set for worship in God's sanctuary by all age groups in the family. The lack of reverence among children and young people in church may be attributed to the lack of discipline and training in the home.

The Spirit of Christ is moving in every congregation calling the worshippers to reverent serenity. If there be the right spiritual preparation on the part of both the pastor and his flock, both reverence and attention can be expected.

In Billy Graham's campaigns young and old are brought together and kept reverently attentive during the meetings. The spirit of restlessness and frivolity, like waves of the sea, are made calm by the voice of Him who says, "Peace be still." Endowed with the spirit of Christ's authority, Billy Graham can get a sea of humanity still by saying, "For the next 45 minutes I want everyone in this audience to be quiet—no whispering or talking, no disturbance of any kind!" Any church, great or small, can acquire this God-given atmosphere if they will pay the price for it. But reverent serenity must extend to the home to be of lasting value.

The wisdom given by the Holy Spirit is the basis for Christian education. No seed of life can be sown in the mind or heart without it. This wisdom is given from above by Him who in the days of His incarnation in true reverence sought His Father's house and there, with absorbing interest and attention, displayed both a hearing and inquiring mind.

Christ, who is our wisdom (1 Corinthians 1:30), will inspire within us the "fear of the Lord" which is "the beginning of wisdom." This fear is the forgotten factor in our Christian education in home and church. Unless we get under the divine authoritarian tutorage we shall lack the most important element in religious training—the divine spark of consuming desire to know the whole counsel of God and the holy light illuminating every page of the Bible.

Mr. Eikland is from St. Petersburg, Fla., and is with The Evangelical Alliance Mission.

Accreditation

(Continued from page 6)

the good. The fact that seminaries which are distinctly conservative in theological outlook have been accredited indicates that prejudice does not exist. The willingness of so many conservative schools to seek associate membership reveals that they regard it as a steppingstone to full accreditation.

No one can deny that there are conservative seminaries which are substandard. One can hardly sustain a brief for a seminary faculty which is composed of part-time members with one or two full-time professors. Nor can one be impressed by a faculty in which the educational attainments reflect inadequacy of academic background. Moreover, there are institutions which limit academic freedom, one of the cherished possessions of scholarship.

It may be surprising but it is true that two institutions having comparable doctrinal standards may still be worlds apart in their attitudes toward academic freedom. If it be that adherence to a conservative theological viewpoint carries with it the necessity of limitation of academic liberty, then the cause of conservative Christianity has come to an impasse and learning must be relegated to the scrap heap. But this does not follow, and it is possible to have an association of scholars committed to conservatism without the loss of freedom of inquiry.

Unless there is some shift on the part of the AATS which would make membership in its ranks either morally wrong or doctrinally impossible, one is hard put to find good cause for the establishment of a competing agency of accreditation. Rather it is better to accept the AATS in good faith and meet its standards of accreditation.

Some criticism has been levelled at the AATS and its policies because of the Asbury Seminary case. But one might add that Temple recently lost its accreditation and similar accusations have been lodged. So also the Southern Baptist Seminary at Louisville is under scrutiny at present.

Whatever the merits in each case, one must say that theology does not appear to be the governing criterion. The present executive secretary of the AATS is a high-minded person of broad and charitable disposition. Those of conservative persuasion who have worked with him across the years are impressed by his fairness, sincerity, and objective judgment.

Any accrediting agency will have aspects to its ministry with which some will be in disagreement. This is inescapable. But so long as liberty exists for disagreement, this can be no compelling reason for disassociation.

It would seem, then, that the best approach to the problem of accreditation for conservative seminaries is to meet the standards of the AATS in good faith unless and until there are evidences of its failure to meet applicants in the same spirit.

If that time ever comes, then the creation of another seminary accrediting agency can be discussed. In the meantime the status quo is infinitely preferable.

Does Rome . . . ?

(Continued from page 16)

and Bibles, and broke a hole in the roof of the manse.

That Bogota's world-famous newspaper, *El Tiempo,* has recognized this persecution is evident from the following quotation taken from that paper on September 17, 1957: "There are those who have pretended to justify the persecution of Protestants by claiming that they have abused the right of religious liberty by making political proselytes. If this refers to foreign heretics, the provisions of common law should be applied to their case which prohibits them from mixing into the party strife of the Colombians. And if it refers to Colombians, this right of theirs should be respected, for they have not lost it by the failure to practice the religion of the rest. Under no circumstances is the spectacle to be condoned—which has been repeated many a time in this country until quite recently—of the stoning of Protestant churches by mobs organized and egged on by fanatics, irresponsible persons and demagogues who stir up primitive passions for their own selfish purposes."

The long and bloody history of Roman Catholic opposition to any and all who do not accept her dogmas, causes the thinking Christian to feel that the following verses were written about the Roman Church: "And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. And in her was found the blood of prophets and of saints and of all that were slain upon the earth" (Revelation 17:6; 18:24).

Yes—Rome still persecutes.

If America elects a Catholic president, who can tell when political pressures will turn to religious persecution?

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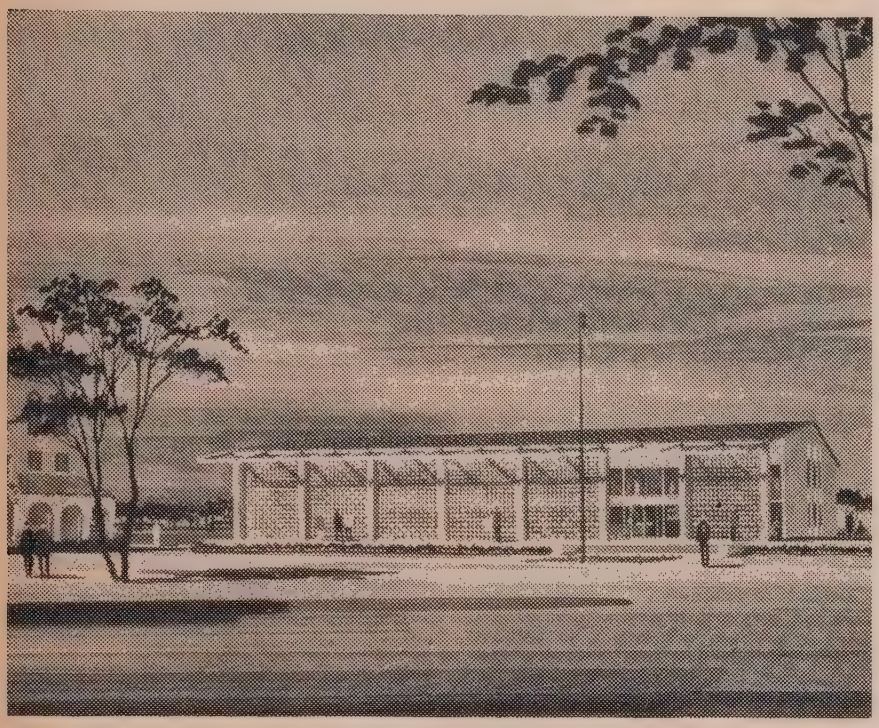

DALLAS THEOLOGICAL SEMINARY LIBRARY

Architect's drawing of the proposed $325,000 multi-purpose library building scheduled to be ready for occupancy for the opening of the 1959-60 school year in September. The building is designed for a capacity library of 100,000 volumes and reading and research facilities adequate for a student body of 500.

Education

$325,000 Library Building Under Construction for DTS

DALLAS, Tex.—Dallas Theological Seminary and Graduate School of Theology expects to have its new library ready for occupancy when the school opens this fall, according to announcement by President John F. Walvoord. Designed for a capacity library of 100,000 volumes and reading and research facilities adequate for a student body of 500, the new multi-purpose structure will be valued at $325,000.

The library building, Dr. Walvoord indicates, is the first step toward the realization of a master plan of expansion adopted by the Seminary board in 1957 to provide the physical plant adequate for a student body of 500 men anticipated within ten years. Other buildings projected in the master plan in order of priority are a student center, a classroom building, and a dormitory.

LBI Projects Huge Building Program

MINNEAPOLIS—An over-all program for a new campus for Lutheran Bible Institute, which has served the Twin City area for the past forty years, has been announced by President Bernt C. Opsal.

Plan for buildings on the 30-acre campus in Golden Valley, Minnesota, is in three phases: First, three buildings in the quadrangle and two dormitories (not to exceed $1,750,000), featuring (1) an auditorium, a multi-service building including a gymnasium and music department; (2) the commons building which has within it a library, cafeteria, bookstore and lounge, and (3) first of two educational units which will include classrooms, office space, a small chapel, and two dormitories. The second phase calls for the fourth building in the quadrangle to be constructed within the next five years. The third phase of the over-all plan calls for a chapel to be built within the following five years. Additional dormitories will be built as funds are available and as the student body grows, with a total capacity on campus of 660.

The LBI program is designed to equip students for service in the church as trained Sunday School teachers, deacons, trustees and workers of the congregation as lay people. Over a thousand former students are now active in full time church work and more than five hundred have served on the foreign mission field.

The Lutheran Bible Institute has three other schools located in Seattle, Wash.; Los Angeles, Calif. and Teaneck, N. J.

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Southeastern College Expands Curriculum

BIRMINGHAM—Beginning this fall, Southeastern Bible College, located here, will add a new course to its curriculum. This will be a major in Music with a strong content of Christian Education courses and will lead to the degree of Bachelor of Sacred Music with Christian Education.

This new course will be in addition to the regular majors now offered in Bible and Theology, Pastors, Missions, Christian Education, and Music. Each of these is a four-year curriculum leading to the degrees of Bachelor of Biblical Arts, Bachelor of Religious Education and Bachelor of Music.

Plans are being laid to add a fifth year, beginning in 1960, to the Bible and Theology Department leading to the Bachelor of Theology degree.

Northern Baptist Seminary Revamps Its Degree Program

CHICAGO—Beginning in the fall of this year a liberal arts degree will be offered in the undergraduate division of Northern Baptist Seminary, it has been announced by Dean James D. Mosteller. The new four-year program leading to a bachelor of arts degree will replace the bachelor of theology and bachelor of religious education programs formerly given as terminal professional degrees.

"This is one of the most significant steps forward in Northern's history," said Dean Mosteller in announcing the change. "It is in line with Northern's philosophy of academic excellence within the framework of our historic, Christian tradition. Our new program remains accredited by the North Central Association and will be a boon

both to those who seek training in a college that is soundly Christian and to those who choose our graduate school for seminary study."

Houghton Announces 1959 Summer Tour

HOUGHTON, N. Y.—Houghton College has announced its 1959 summer tour of Europe, under the leadership of Professor Roland Kimball of the English department, accompanied by his wife, Mrs. Grace Kimball, a teacher in Bolivar Central School.

The party will leave New York July 10, on the *S. S. Statendam,* landing in Southampton. After visiting England and ten European countries, they return via Cherbourg, France, August 6. Interest in the '59 tour is high, college officials note, but unless special latitude is permitted by the American Express, twenty will be considered a full group. Reservations are still being accepted, but will close shortly.

Further information may be had by writing Professor Roland Kimball, Houghton College, Houghton, N. Y.

Moody Bible Institute Offers Music Courses

CHICAGO—Moody Bible Institute is offering a "study vacation" here for church musicians, choir directors, organists and soloists—July 6-11, its department of sacred music has announced.

Leading a seminar on "Music in Evangelism" will be Dr. W. Plunkett Martin, director of the school of sacred music at New Orleans Baptist Theological Seminary. Also teaching will be members of the MBI music faculty.

Full information concerning the annual church music workshop may be obtained by writing Moody Bible Institute, Chicago 10, Illinois.

BJU Film Production Receives 1958 Award

GREENVILLE, S. C. — The National Evangelical Film Foundation has selected a Bob Jones University production, "The Flying Angel," as "best promotional film of the year 1958." The award was presented at a banquet held last month in Philadelphia at the Christian Youth Cinema, "America's only religious film theater."

The 16mm, color short-subject illustrates the behind-the-scenes activity of Unusual Films, the Division of Cinema of Bob Jones University. It was produced by cinema students under faculty and staff supervision.

Earlier this year, "The Flying Angel" was chosen to receive the Silver Medallion Award in the 1958 Intercollegiate Film Awards Competition, sponsored by the Screen Producers Guild. It has been shown on television, both in the United States and abroad.

Denominations

"Home for the Aging" Theme of Study Course

DILLSBURG, Pa.—The Fourth Short Course on "The Organization and Administration of a Home for the Aging" will be conducted at The Chalet Restaurant here June 22-26 by William T. Swaim, Jr., executive secretary of Presbyterian Homes of Central Pennsylvania. The first three sessions were attended by 179 persons from twenty-three states, leaders have announced.

The Course of Study, copyrighted by Mr. Swaim, is intended to help those interested in instigating, organizing, opening and managing Homes for the Aging. It is designed for administrators of homes for the aging, supervisors and assistants, board members, social workers, deacons and deaconesses, representatives of state departments of welfare, volunteers, clergymen, adult educators and recreation leaders.

Mr. Swaim has helped open seven Homes for the Presbyterian Home of Central Pennsylvania and organizations in many states have utilized his services as a consultant. There are no prerequisites, no text-books, no examinations and no credits for the course. Participants are encouraged to exchange ideas.

DIAMOND JUBILEE FOR EVANGELICAL FREE CHURCH

Dr. Arnold T. Olson, president of Evangelical Free Church of America, displays poster announcing the denomination's 75th anniversary. International headquarters are in Minneapolis, with overseas work in seven areas.

GARB Churches In Annual Meet

ROCHESTER, Minn.—The twenty-eighth Annual Conference of the General Association of Regular Baptist Churches will be held here June 22-26 in the Mayo Civic Auditorium. This is the first time the Association has met in Minnesota and leaders indicate a record attendance is expected.

Guest speaker this year will be Dr. John Walvoord, president of Dallas Theological Seminary, Dallas, Texas, who will be bringing prophetic messages on Thursday morning and Friday evening. The keynote address will be delivered on Tuesday evening by Dr. R. T. Ketcham, national representative of the Association.

Other evening speakers include Evangelist Robert Sumner, Rev. Milton Arnold, and Dr. Robert L. Powell.

Information regarding complete program, hotels, etc., may be obtained from the GARBC Home Office, 608 South Dearborn, Suite 848, Chicago 5, Illinois.

Diamond Jubilee Year Observed by Free Church

MINNEAPOLIS—Evangelical Free Church of America, which has its headquarters here, will celebrate its Diamond Jubilee at a conference in Denver, Colo., June 22-28. A 336-page official history of the denomination, edited by Rev. Roy A. Thompson, editor of *The Evangelical Beacon* for twenty-seven years and now secretary of publications, will be released at that time.

President Arnold T. Olson, announcing results of a survey, indicated that 443 churches comprise the fellowship —an increase of twenty-four since the 1958 conferences—and that total membership is 31,192. He also announced that the organization has passed the sixty per cent mark on the way toward its Seventy-fifth Anniversary financial goal of $2,500,000.

Religious leaders from three continents will headline the speakers roster at the Diamond Jubilee conference: Rev. Jose Liscano from Venezuela and Rev. O. G. Torgussen of Norway will represent the overseas ministry of the Free Church and President Olson, Dr. Richard Elvee, pastor of Central Free Church, Minneapolis, and Rev. Arley L. Bragg of Chicago will address sessions on the final Sunday of the conference.

Theme of the gathering is "Forward in the Faith of Our Fathers." Delegates are expected from thirty-two states and provinces of the United States and Canada.

New School in Belgium Planned by Assemblies

SPRINGFIELD, Mo.—A new Bible school under auspices of Assemblies of God will be opened this fall in Andrimont, Belgium, Rev. Noel Perkin, director of the Assemblies Foreign Missions Department, has announced.

Officials of the denomination in Europe have secured a former chateau which will be converted for school use. The institution, Mr. Perkin says, will provide studies for prospective ministers to serve French-speaking countries of Europe. Theology will be the main area of study in the curriculum.

Rev. V. G. Greisen, missionary to Europe and a member of the school's board of trustees, is now in the United States speaking in various Assemblies of God churches on behalf of the school. Dedication ceremonies are expected to take place when Mr. Greisen returns to Europe.

Conservative Baptists Claim Japan Leadership

WHEATON, Ill.—Conservative Baptist leaders here assert that since its beginning six years ago the Conservative Baptist Publishing House in Japan has become the largest evangelical publishing company in that country. More than twenty books have been published—the majority of them more than 400 pages, and Bible correspondence courses have 9,000 Japanese enrolled in eight courses.

Biggest need at present, mission leaders state, is for reliable, spiritually trained Japanese personnel to carry the burden of the work and eventually to take it over.

Evangelism

More Records Shattered During Sydney Crusade

SYDNEY, Australia—"A modern Pentecost" is the phrase applied by a Sydney minister to the Billy Graham Crusade here. A capacity crowd of 50,000 greeted the evangelist in the Sydney Showgrounds on the opening night of the month-long crusade. Unprecedented events, including unusually wide television coverage, an area-wide census visitation in which more than 12,000 crusade workers visited nearly 400,000 homes and "conversion" of several ministers to "an evangelistic outreach"in their ministry were some of the results achieved.

Dr. Graham appealed to the people to bring their Bibles. "If you don't have a Bible, get a Bible," he told them. "I want us to have a look at the Bible together and see what the Bible has to say." The evangelist appealed to the people to return to their churches and work for them. In several of his sermons he attacked those who "profess Christianity but do not live it."

As the crusade progressed thousands flocked to the Showgrounds each night. One evening hundreds of teenagers stood ankle deep in mud to hear the evangelist, and 2,691 of them made decisions for Christ—the largest number for one meeting of the crusade. Thousands of factory and office workers came to the meetings. A record-breaking 65,000 were in attendance at one of the sessions—the largest crowd at the Showground for any event, officials said, except a Royal Show. The combined facilities of the Showground and the adjoining Sydney Cricket Ground were used for the closing meeting of the Crusade.

From Sydney the Graham Team expected to conduct a series of crusades in other cities of Australia, including Brisbane, Adelaide and Perth, before returning to the States early in June.

Child Evangelism To Hold Institute

PACIFIC PALISADES, Calif.—Child Evangelism Fellowship, operated here under international direction of Rev. Franklin F. Ellis, will hold its next Institute session June through August at Wolf Lake near Muskegon, Michigan.

An interdenominational service organization stressing Bible teaching for children, ICEF was founded by the late J. Irvin Overholtzer and is being carried on by Mr. Ellis, formerly assistant director of Christian work at Moody Bible Institute in Chicago. The ICEF Institute trains workers with children and area directors for the supervisory work of Child Evangelism in the USA and Canada and foreign countries.

Public affairs

Polio Foundation Urges Protection

NEW YORK CITY—The National Foundation (originally The National Foundation for Infantile Paralysis, Inc.), through its public relations director, Miss Dorothy Ducas, is asking editors of publications throughout the nation to bring to the attention of their readers the concern which is being felt over the rising incidence of infantile paralysis.

Leading experts in the polio field, the report indicates, together with Surgeon General Leroy E. Burney of the U. S. Public Health Service, are alarmed at the increasing prevalence of the disease, despite the availablility of Salk vaccine. Negligence of a great segment of the American people in failing to use the Salk vaccine as protection against polio is blamed by the Foundation for this situation.

"The fact that four Americans in seven are unprotected by the vaccine, at a time when a surplus is spoiling on the shelves is an appalling commentary on the intelligence of our people," declared Mr. Basil O'Connor, president of the March of Dimes organization. "Still more shocking," he said, "is the fact that parents of some six million children under five years of age, the group most vulnerable to polio, have done nothing to protect their helpless young."

Vaccination of susceptible children and adults must start immediately, Mr. O'Connor warned, if our nation is to ward off polio disasters during this summer.

Personal Mission Gifts Ruled Not Deductible

WASHINGTON—The Internal Revenue Service has ruled that "personalized" gifts—including gifts to a mission board earmarked for a particular missionary—are not deductible for income tax purposes. The ruling necessitates certain changes in procedure for numerous home and foreign mission organizations. If gifts by individuals are to be claimed as deductions they will

FINAL

Llate news at press time

● NAE HEADQUARTERS and the editorial offices of *United Evangelical Action* magazine are in a new home! Larger and improved facilities have been obtained in a modern, air-conditioned office building in downtown Wheaton. Please take note of the new address listed under the masthead on page 2 and in the Service Directory on page 31.

● NEBRASKA ASSOCIATION of Evangelicals was organized May 18 at a meeting in Grand Island, with assistance of Rev. Mahlon L. Macy, NAE Field Director. A constitution was presented and adopted and officers elected. Rev. Herb Roszhart was chosen president; Rev. E. E. Rohde, vice-president, and Rev. Donald Larson, secretary. The new state association is a part of the Central Region of the National Association of Evangelicals.

● EVANGELIST BILLY GRAHAM told reporters in Australia during the closing days of his Sydney Crusade that his eye ailment is much improved but that he intends to curtail his non-evangelistic activities on returning to the United States in mid-June. He said he is going to resign from a number of executive boards and organizations.

● VICE PRESIDENT Richard M. Nixon recently called a conference of religious leaders from all over the nation to meet with the President's Committee on Government Contrasts. Purpose of the meeting in the nation's capital was to discuss the policy and program of the committee and ways in which religious leaders can assist in eliminating discrimination in employment in government contracts because of race, religion, color or national origin.

● SUMMER COURSES in literary and literature will be offered July 6 to August 14 at Chautauqua Institution under direction of Robert S. Laubach, son of literacy pioneer Dr. Frank Laubach. Inquiries may be addressed to the School of Journalism, Syracuse University, Syracuse 10, N. Y.

● BIBLE MEDITATION LEAGUE will hold its convention June 5-7 in Columbus, Ohio, where BML headquarters is located. Immediately following the convention, Dr. Don R. Falkenberg, executive president, will take leave for a tour of Germany, Greece, Cyprus and Israel.

● FOURTEEN UNITED STATES missionaries have been expelled from Iraq. The National Council of Churches, which issued the report, estimated that only eight or ten American Protestant missionaries still remain in the country and that they may be forced to leave at any time. A spokesman for the NCC stated that while no reasons were given for the action, "we believe they are political rather than religious."

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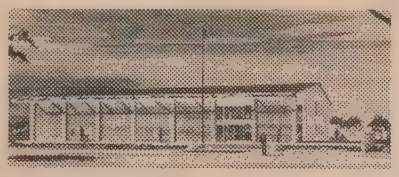

Newest Advance

Construction has started on this $325,000 structure which will give Dallas Seminary one of the finest theological library buildings in the Southwest with a designed capacity of 100,000 volumes to serve a student body of 500 men. Occupancy is scheduled for the beginning of the 1959-60 school year in September.

Mosher Library marks the newest advance in Dallas Seminary's Master Plan for Expansion designed to provide the best possible physical, academic, and spiritual facilities for "Training Men of God to Preach the Word." Your prayerful support of this ministry is desired.

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Readers Say—

"Praise the Lord!"

To the Editor:

I wish to say "Praise the Lord"! for your publication of *Action* magazine. I can't tell you how much my husband and I enjoy it and how awakened to so many things I was never aware of before. I am so thankful for the facts and honesty of your most competent staff.

Enclosed is a check for $3.00 for a one-year subscription of *Action* to be sent to my Mother and Grandmother as a gift.

MRS. DAVID C. LINDLEY
Tigard, Ore.

Organize Ontario NAE?

To the Editor:

For a number of years when a resident in the States I subscribed to your wonderful paper. Its well written and informative articles were a constant source of inspiration and challenge. Unfortunately when returning to Canada I had to curtail my reading time and reluctantly dropped the magazine. It is good to receive it again and I hope to benefit by its visit and fit in time to read it.

May the day soon come when we have an NAE chapter in Ontario.

HAROLD H. HOLDER
Dunnville, Ont., Canada

Wants "Real Oath"

To the Editor:

I read in the March number of *United Evangelical Action* that a certain oath attributed to the Knights of Columbus which was once printed in the *Congressional Record* is phony. They certainly put most of it into practice in Colombia during the last ten years. Will you please help me to get their real oath? I wrote to Congressional Records, Washington, for the copy of February 15, 1913, page 3216, and they referred me to my local library. I am convinced that all Protestants in our country need to be informed as to how low the Roman Catholic system will go when in power.

Furthermore, I wish you would enlighten me as to the number of countries in South America that have separation of Church and State. Thus far I only know of Ecuador and Chile. I see by the March issue, at bottom of page 4, that Venezuela also has it. Have I been wrong?

I have been a subscriber of *Evangelical Action* for years and do not want to be without it. It keeps me up to date with conditions in the spiritual world and it helps me in my work.

CORNELIUS P. KLAASSEN
Evangelist to Latin Americans
Kansas City, Mo.

(EDITOR'S NOTE: Dr. Clyde W. Taylor, secretary of affairs for NAE, writes regarding the above questions:

"With reference to your letter—first of all, concerning the knights of Columbus oath—I think we all agree that this is without doubt a phony oath as far as the Knights of Columbus are concerned. We did some research on this some years ago and as near as we can determine it is an obsolete Jesuit oath that is no longer in effect. Regarding the present Knights of Columbus oath, we have not been able to get hands on it. We would very much like to find out what it is, but I am sorry that it cannot be supplied as far as we know. I can appreciate the fact that that old Jesuit oath was certainly quite well implemented in the way they treated the Protestants in Colombia, but that does not make it authentic.

"Now concerning this matter of the relation of Church and State in South America. We have what we believe to be official information. The following data from our files is as accurate as we can make it by research. We have double-checked this through various official sources and we believe these are accurate. You will note that there are only three concordats still in effect in Latin America—Colombia of 1887, Dominican Republic of 1954, and Haiti of 1860.

" 'BOLIVIA has a 'Convention' signed in 1957. This is an agreement which guarantees the rights of the Catholic Church and indicates the extent to which the government will assist them, but does not grant them exclusive rights to proselytize.'

" 'ECUADOR has a 'Modus Vivendi' signed in 1937. This is an agreement which confirms all property held by the Catholic Church in 1935 and gives them the right to conduct schools. But it states that the Church must respect liberty of conscience and refrain from interfering in government affairs.'

" 'In the five Central American republics, Guatemala, Honduras, Nicaragua, El Salvador, and Costa Rica, the Concordats which were signed sometime in the 1860's have all either lapsed or been actually repealed. There is no evidence that any of them is in force. This, of course, does not necessarily imply that in all the rest of the countries there is separation of Church and State.")

COVER PHOTO—This aerial view of the Taylor University campus at Upland, Indiana, is typical of the burgeoning growth which Christian centers of higher learning are enjoying.

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have to be made to the mission board on a non-designated basis, or the designation will have to be toward a particular project of the mission. Such projects could include the work of a mission in any given area, or could even be confined to the work which a particular missionary is doing.

The Washington office of the National Association of Evangelicals and the Evangelical Foreign Missions Association presented a brief to the Internal Revenue Service late last year requesting a review and, if possible, a change in the regulations governing gifts for the support of individual religious workers by individual donors. This was done at the request of several evangelical agencies whose donors have had their "designated support" gifts disallowed by the Internal Revenue Service.

Mission executives, as well as officials of other religious organizations which have encouraged "personalized gifts" to individuals, are urged by EFMA officials to take steps to modify their policies so that their donors will not be challenged by the Internal Revenue Service on the deductions which they claim.

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DES MOINES, Iowa—Preferred Risk Mutual Insurance Company of Des Moines, has become the first company in the United States to write fire insurance exclusively for non-drinkers.

Preferred Risk was organized in 1947 and became the first company in the nation to write automobile insurance exclusively for non-drinkers. Company officials said that statistics have shown that non-drinkers are better risks in the auto insurance field.

They also expressed a belief that the non-drinker is a "preferred" risk in other areas of insurance. This belief prompted the decision to enter the fire insurance field.

Since the company was established, a sister company, Preferred Risk Life, has been organized which writes life insurance exclusively for non-drinkers.

Preferred Risk currently has over 200,000 policyholders and operates out of a home office in Des Moines, Iowa, a regional office in Colorado Springs, Colo., and branch offices in 17 principal cities.

Women's Federation Protests to Distillers

CHICAGO—A strong protest to the liquor interests in the USA has been issued by the General Federation of Women's Clubs headed by Miss Chloe Gifford of Lexington, Ky., and Washington, D. C.

An announcement in recent weeks that hard liquor interests were launching new programs to increase sale of liquor to women aroused the ire of Miss Gifford and her associates. Leading distillers, the Women's Federation learned, were embellishing current advertising with pictures of women and were sending selected women to address women's groups with "hints for entertaining" which emphasized drink promotion.

"It is my hope," said Miss Gifford, "that no club will open its program to women representing distillers. To make

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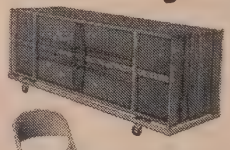

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drink attractive to men, young people, and now to women, through advertisements, television and the movies will only cause distress and degradation."

Oklahoma Drys Suffer Defeat

OKLAHOMA CITY—For the first time in the state's fifty-one-year history, sale of intoxicating beverages has been made legal in Oklahoma. Voters chose repeal of prohibition at a recent election, with twenty-seven heavily-populated counties of the state's seventy-seven casting affirmative votes.

The dry campaign was waged chiefly by the churches, with full cooperation of the United Dry Association. Sam W. Scantlan, superintendent of rural and city missions for the Baptist General Convention of Oklahoma, acted as executive secretary for the Association during the campaign. Rev. Joe Shackford, United Dry president and associate pastor of St. Luke's Methodist Church here blamed political pressures and a "quickie election" for the defeat.

United Dry Association is planning now, its officials say, to concentrate "on legislation for adequate protection of lives on the highways and safety in public places, for public school education, and for a state program of rehabilitating alcoholics."

assemblies

Lutheran Linguist Speaker at Triennial

ST. LOUIS—Concordia Historical Institute recently completed plans for

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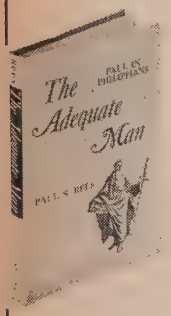

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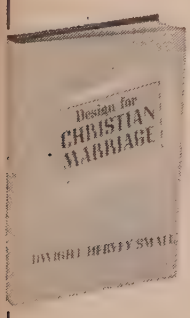

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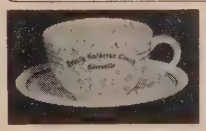

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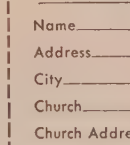

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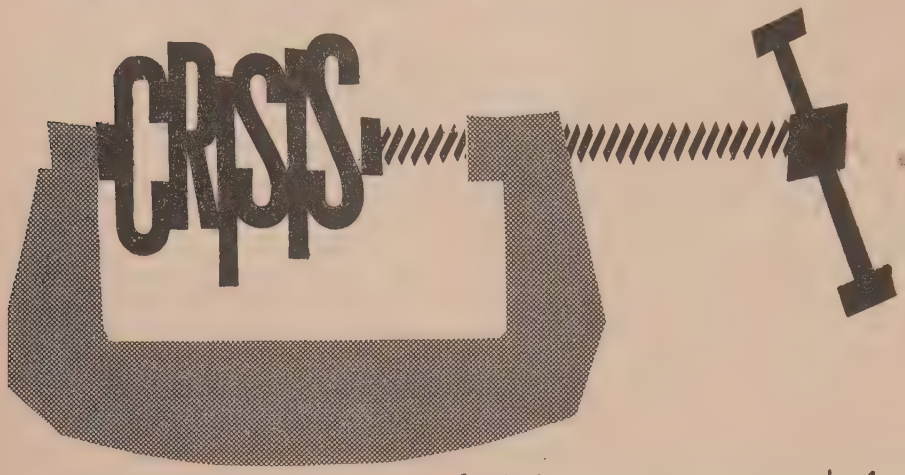

Our century has been an age of missionary martyrs—and missionary miracles. Yet even a cursory review of the world situation shows us that we are face to face with a crisis in missions. These are the facts:

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- **The colonial world—once the site of major missionary effort—is fast disappearing. Nationalism is creating new patterns for missionary activity.**
- **Thousands continue to die daily; and, having lived in an age of communication wonders, many die without ever having *heard* the name of Christ!**

These facts indicate plainly that we cannot continue to rely exclusively upon missionary methods of the past. Not only must we enlist more missionaries, but we must employ *new methods* to reach more people with the Gospel.

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its Eleventh Triennial Convention, to be held June 20 at St. Paulas Lutheran Church in San Francisco, Calif.

Featured speaker at the meeting, in which the Lutheran Church—Missouri Synod joins, will be Dr. Richard T. DuBrau, professor of humanities and classical languages at California Concordia College, Oakland. His topic will be "Gold and the Coming of the Lutheran Church to California." A professional linguist, Dr. DuBrau has written and published some 300 articles, pamphlets and books in English, French, Italian, Spanish and German. He has been retained by the districts of the Missouri Synod in California to write a centennial history of the Lutheran Church on the Pacific Coast.

Brazilian Baptists Plan 1960 Congress

RIO DE JANEIRO, Brazil — The tenth Baptist World Congress scheduled here for June 26-July 3, 1960 will be the largest convention ever held in Rio, is the estimate of Dr. Abelardo Franco, director of tourism for the city. Dr. Edgar Hallock, general chairman of arrangements, says twenty-six committees with a total of 150 members are already at work on plans for the gathering.

Registration for the Congress is expected to be about 15,000, with 10,000 coming from the Baptist churches of Brazil. The "Maracanao Ginasio," where the meeting is to be held, can accommodate 20,000 people, Brazilian leaders indicate. The adjoining stadium, with capacity for 150,000, is planned as site for a proposed meeting to be addressed by Evangelist Billy Graham.

Pre-millennial Conference Joins with Pastors' School

ROANOKE, Va.—Evangelist Fred Garland, who maintains his headquarters here, has announced plans for the Pre-millennial Soul-winning Conferences for this summer.

The first conference will be held June 21-28 in Highland Park Baptist Church, Chattanooga, Tenn., where Dr. Lee Roberson is pastor. Coupled with the conference will be Tennessee Temple College's annual Pastor's School. Speakers will include Dr. J. A. Fernandez, ex-priest who is a director of Pro-Ca Information Center, Philadelphia. He will use as his subject, "What Will Happen in America If We Elect a Roman Catholic President?"

In charge of music will be Dr. Victor Stroud, Gospel singer and director who has served with many outstanding evangelists both in America and abroad, including Jewish evangelist Hyman Appelman.

Reservations are to be made with Dr. J. R. Faulkner, Tennessee Temple College, Chattanooga, Tenn.

"Forward with Christ" Theme of Convention

SPRINGFIELD, Mo.—Speakers for the twenty-eighth General Council of the Assemblies of God, to be held in San Antonio, Tex., August 26-September 1, have been announced by Rev. Ralph Riggs, general superintendent.

Mr. Riggs will open the election and business convention Wednesday evening, August 26, with the kyenote mes-

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sage. Speaking during evangelistic rallies will be Rev. J. Robert Ashcroft, president of Central Bible Institute and Evangel College; Rev. Grady L. Fannin, superintendent of the Northern New England District, for the Home Missions emphasis; Rev. Jimmy D. Brown, evangelist, for the youth service; Rev. Watson Argue, evangelist, and Rev. Martin Luther Davidson, evangelist.

All sessions are planned for the Municipal Auditorium in San Antonio except the Sunday evening rally, to be held at the Alamo Stadium. Attendance is expected to be the largest in the history of the Assemblies of God.

Theme of the convention will be, "Forward with Christ." Speakers are expected to build their sermons around the theme throughout the Council.

youth

Oscars Awarded to Gospel Films, Inc.

MUSKEGON, Mich.—Gospel Films, Inc., with offices here, was awarded the majority of the oscars given by the National Evangelical Film Foundation of Philadelphia for 1958 films. Seven of the twelve top Christian motion picture awards were presented to Gospel Films at the annual award banquet and festival in Philadelphia.

Following are the films awarded honors: Best film of the year—"Centerville Awakening"; best youth film—"Going Steady"; best actor— Russ Reed in "Centerville Awakening"; best actress—Marjorie Reed in "Centerville Awakening"; best supporting actor—Ray Wenzel in "Going Steady"; best supporting actress—Mary Watkins in "Going Steady," and best director—Ken Anderson, executive producer for Gospel Films.

Gospel Films, Inc., a non-profit Christian organization specializing in teen-age productions, works closely with Youth for Christ International through over 3,000 YFC clubs at home and abroad.

Walther League Youth In Training Program

VALPARAISO, Ind.—A week's training program for youth of the Walther League Caravan, which spends the rest of the summer traveling throughout the country, will be held here June 13-19. It is included in Valparaiso University's summer program, according to Prof. Paul Seehausen, director of summer activities.

Twelve institutes have scheduled sessions on the campus for this Centennial year, Professor Seehausen announces. The continuous series will open June 2 and close August 21—the final institute on the schedule to be the Youth Workers Conference August 9-21.

Further information on all the institutes may be obtained by writing to Professor Seehausen, Valparaiso University.

Campus Evangelism Extended to Korea

LOS ANGELES—Campus Crusade for Christ, which has its headquarters here, is "on the march" in Korea, says William R. Bright, director.

Fifty workers from South Korea

have been recruited and trained in campus evangelism, Mr. Bright indicates, most of them having received seminary training. Here are excerpts from a report received from Joan Gon Kim, Korean director:

"I have just returned from Pusan and Taigu areas. About 200 collegians were present every night for four days. Rev. Chai, our part-time Staff Member in Pusan National University, has been organizing teams and will take care of those who made decisions for Jesus Christ. Many exciting letters from respective campuses are in my hand in Taigu area. Mr. Chang Woo Lee led a professor to the Lord. We are convinced that our evangelism will move ahead not only among students, but among professors as well."

Record Number Awards Won by Brigade Boys

CHICAGO—A record number of "Heralds of Christ" is expected this year throughout the ranks of the Christian Service Brigade, announces Joseph B. Bubar, general director.

Herald of Christ, Brigade's highest achievement award, has been presented to nine different persons in 1959. Five Brigadiers attained this honor in 1958. Prior to that only three Heralds had been awarded since Brigade began in 1937. "Herald of Christ is not only a measure of what a boy *does*, but also of what he *is*," Bubar points out. "After a boy has attained the Herald he is prepared for a life of active leadership in his church and community. He has achieved this rank through intensive effort and determination. Only those with sights set high in life reach the top in Brigade."

The achievement course leading to the Herald award takes the average boy about four to six years.

WORLD-WIDE

Full Gospel Men Send Aid to Haiti

PORT-AU-PRINCE, Haiti—(EP)—Drought-stricken, poverty-wracked Haiti has received $2,000, its first aid from CARE, the United States overseas relief agency. The money was contributed by the Full Gospel Business Men's Fellowship International and will be used for surplus food packages in areas most severely in need. Available agricultural seed there was eaten to escape starvation. Farm experts of the U. S. International Cooperation Administration are working with CARE in delivering the food.

"We regard this first gift as a sort of down payment on what we hope to do for our suffering brethren in Haiti," said Demos Shakarian, president of the Full Gospel organization.

Centennial Observance Hailed Through Japan

MANILA—Observance of the hundredth anniversary of Protestantism in Japan is now underway, it was announced by Far East News Service which has its international headquarters here.

In celebration of the centennial, according to Mr. Fred D. Jarvis, publicity chairman, and Mr. Roy Robertson, Centennial Evangelism Committee chairman, many organizations are put-

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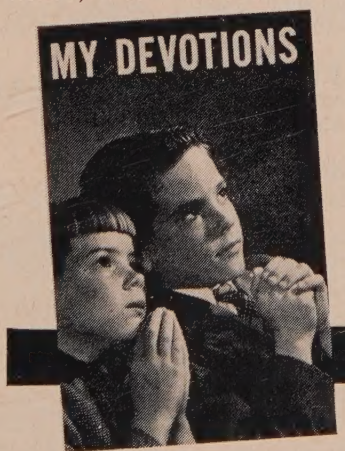

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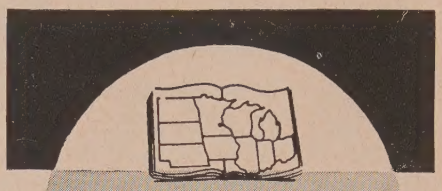
ting forth special evangelistic efforts to win the lost in Japan during 1959. Leaders say a tremendous wave of interest has been evidenced.

A variety of special activities has been planned. Included are Dr. Bob Pierce's Osaka Crusade of the past month; the Fukuoa Crusade September 16 to October 4 with Evangelist Dave Morken, Far Eastern representative of the Billy Graham Evangelistic Association; a series of missionary and pastors' conferences with Dr. Oswald J. Smith; campaigns in Yonago, Matsuyama and other cities led by Dr. Jarvis, and numerous other events.



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During the first hundred years of Protestant activity in Japan, the committee has discovered, the total efforts of the Christian church have resulted in bringing less than one-half of one per cent of the population to a Christian profession. It is believed that this fact has challenged the various groups to greater unity of endeavor in this centennial project.

parish

"God's Little Network" Reaches Many Shut-ins

WASHINGTON—Shut-in members of St. Peter's Evangelical Lutheran Church here are being served through an inter-communication system linking their homes with the church. By means of the system, the shut-ins can "tune in" to services at the church or speak with their pastor, Rev. Donald F. Brake, who, in turn, can speak to all of them at once.

Called "God's Little Network," the system operates over leased telephone lines. Monthly rental fees include service and maintenance.

personalia

James DeForest Murch, managing editor of *Christianity Today,* Washington, D. C., and former editor of *United Evangelical Action,* will bring the commencement address at Milligan College, Milligan College, Tenn., on June 1. At this service the college will confer

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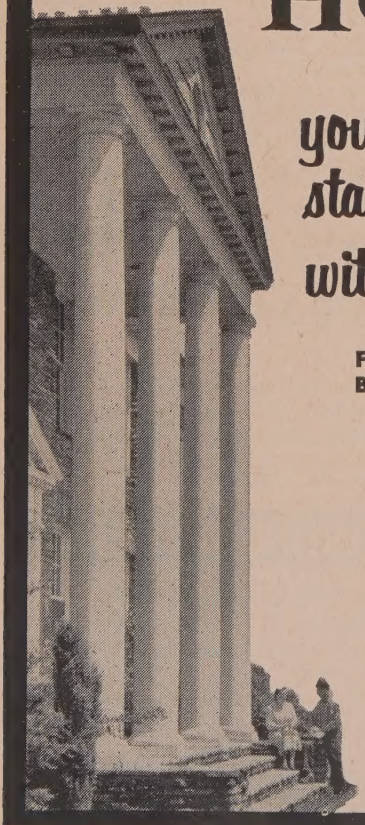

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upon him the honorary degree of Doctor of Literature.

Frank Boggs, soloist and sacred recording artist who appeared several times on the program of the recent NAE Convention in Los Angeles, has resigned as minister of music at First Baptist Church, Tallahassee, Fla., to enter full-time evangelistic work with headquarters in Atlanta, Ga.

M. G. Lowman, executive secretary of Circuit Riders, Inc., Cincinnati, Ohio, was awarded the Patriotic Service Medal for 1959 by the American Coalition of New York. The award was bestowed "in recognition of his outstanding public service and leadership in the fight against Communism and other un-American activities."

Karl A. Olsson, professor of church history and literature at North Park College and Theological Seminary, Chicago, has been nominated by the Board of Directors for president of the college. His name will be presented to the Seventy-fourth Annual Meeting of the Evangelical Covenant Church of America, June 16-21, in Rockford, Ill.

Walter Oliver, veteran educator and missionary with thirty-seven years of service in Panama and the Canal Zone, will be awarded an honorary LL.D. degree by Taylor University, Upland, Ind., at commencement exercises on June 6, according to announcement by President Evan H. Bergwall.

C. Leslie Miller of Union Gospel Press, Cleveland, Ohio, will be one of the principal speakers at the Twelfth Annual Philadelphia Area Weekend Sunday School Conference to be held June 19-21 at Keswick, N. J.

W. C. Fields, editor of the *Baptist Record,* Jacksonville, Miss., has been elected secretary of the public relations service of the Southern Baptist Convention, Nashville, Tenn. In his new capacity, Mr. Fields will be press representative for the Southern Baptist Convention, editor of the Baptist Bulletin Service, director of the Baptist Press news agency, and editor of the monthly Baptist Program.

Theodore E. McCully, executive secretary of the Christian Businessmen's Committee International and father of one of the five young missionaries slain by the Auca Indians in Ecuador in 1956, recently visited Tokyo. He planned to attend meetings of the local CBMC and at Japan Christian College before proceeding to Osaka, Kochi and Matsuyama for other public meetings.

Bob Pierce, president of World Vision, Inc., is on a round-the-world trip in preparation for publication of a book on missions. He is accompanied by Richard Gehman, contributing editor of *Cosmopolitan* and feature writer for *Saturday Evening Post, American Weekly* and other publications, and also by Photographer Richard K. Reinhold. The proposed publication is expected to have wide circulation in secular as well as religious circles.

Gerald L. Stover, pastor of First Baptist Church, Asbury Park, N. J., has resigned and will engage again in a nation-wide Bible conference ministry with particular emphasis upon Spiritual Life Conferences. At the same time he will also give himself to a general and prophetic Bible conference ministry among the churches.

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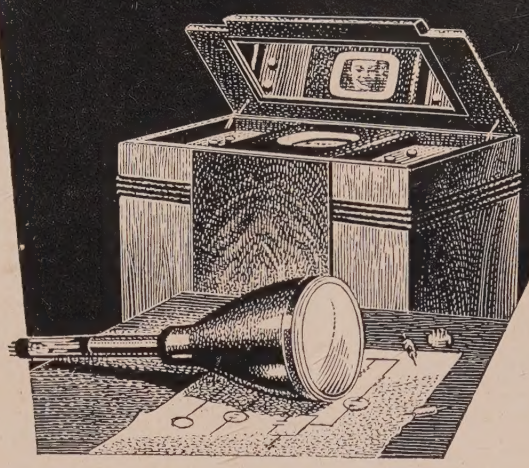

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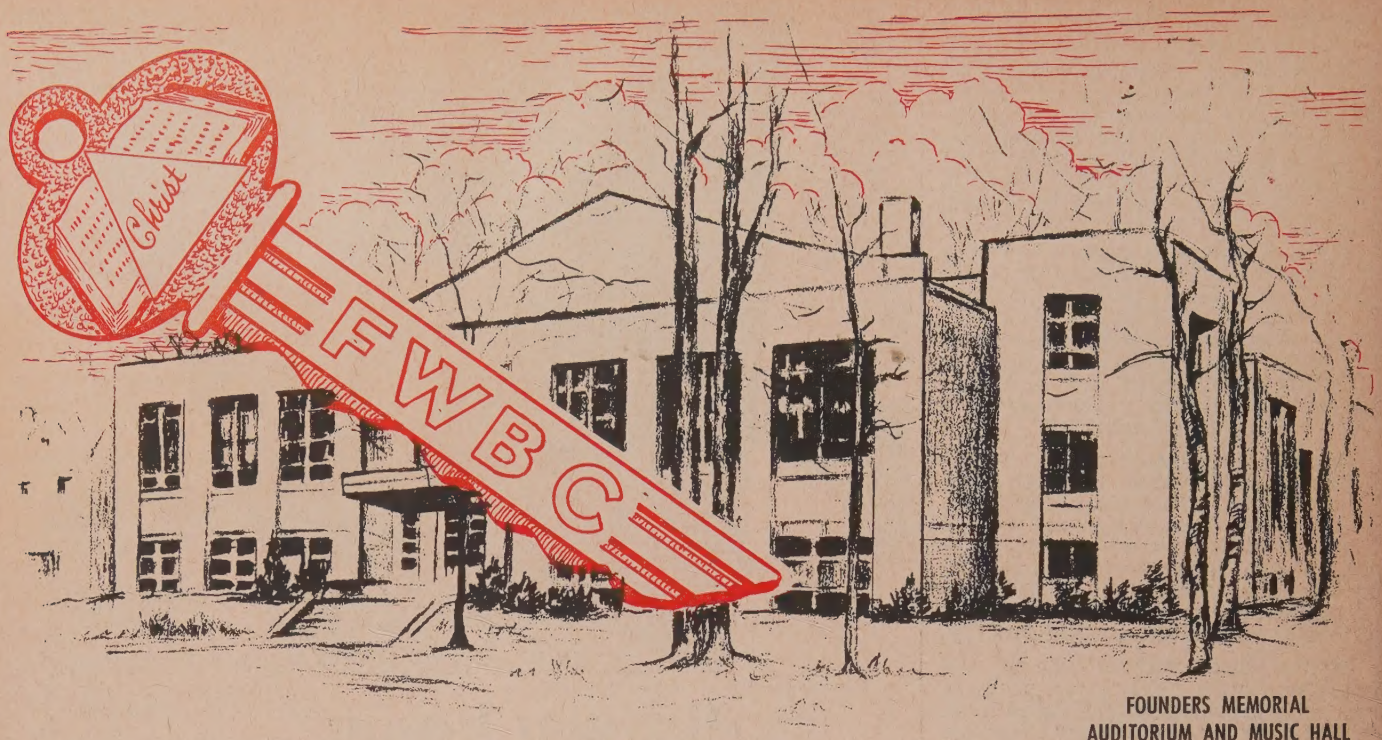

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